

# CONFESION OF FAITH,

BY THE FRIENDS OF INDEPENDENCE,

OR,

PLAIN STATEMENT OF FAITHS,

(BAPTIST, METHODIST, QUAKER, TRINITY, &c.)

IN 100 LOCATIONS IN THE COUNTRY.

DO

## THE BAPTIST ASSOCIATION,

at Philadelphia, September 5, 1818.

WITH A HISTORY,

OF THE PROGRESS OF FAITH, IN THE BAPTIST CHURCHES IN THE UNITED STATES,

BY A HEARTED FRIEND, WHO, WITH COFFEE AND CIGARETTES, IS ALREADY HOME, 1818.

DO. J. B. J.

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P5438  
1818

PHILADELPHIA,

1818. BY THE FRIENDS OF INDEPENDENCE, 1818.  
NO. 50, OCTOBER 10, 1818.

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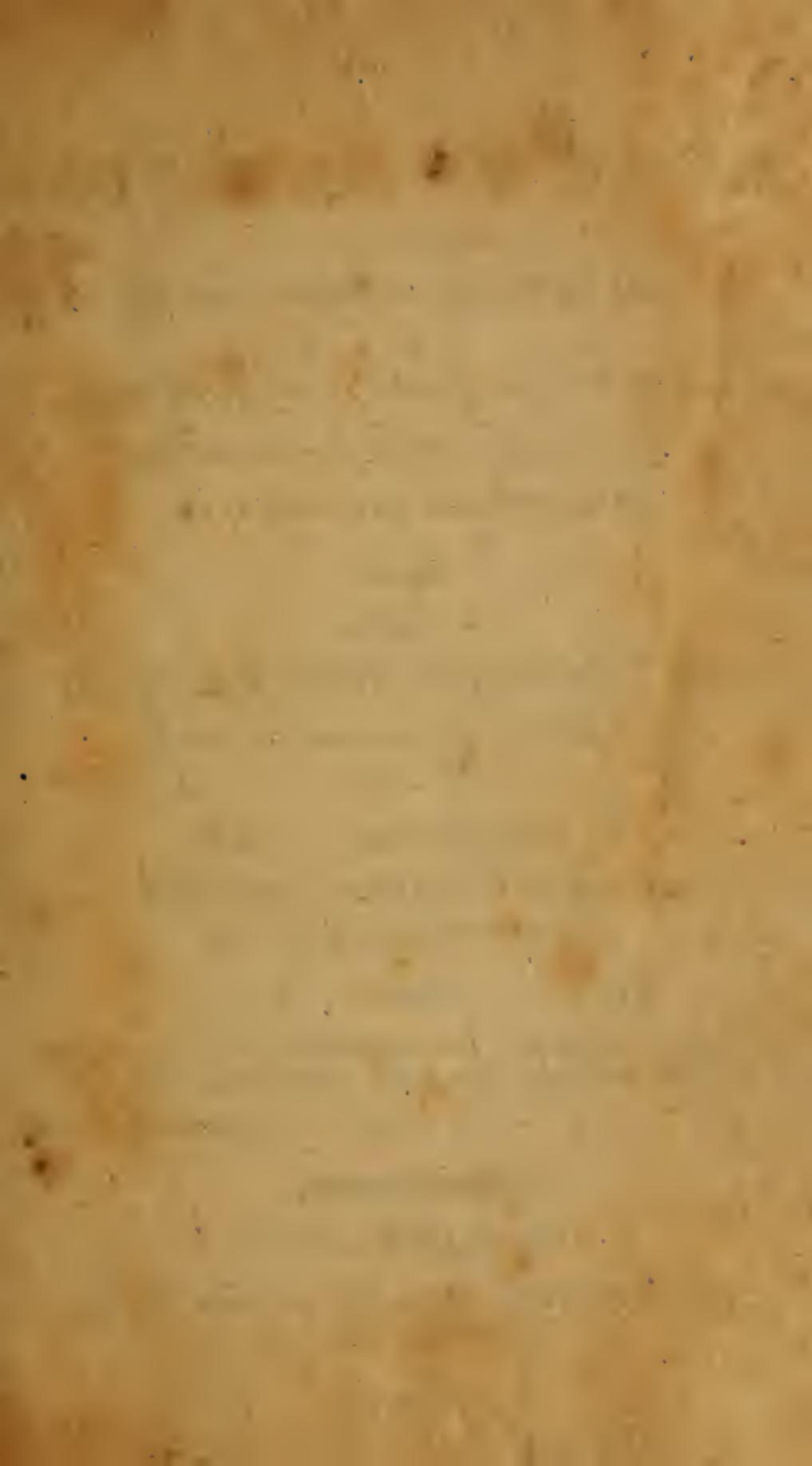
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A  
CONFESSIO N OF FAITH,  
PUT FORTH  
BY THE ELDERS AND BRETHREN  
OF  
MANY CONGREGATIONS OF CHRISTIANS,  
(BAPTISED UPON PROFESSION OF THEIR FAITH,)  
IN LONDON AND THE COUNTRY.

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ADOPTED BY

THE BAPTIST ASSOCIATION,

*Met at Philadelphia, September 25, 1742.*

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With two additional articles, viz.

OF IMPOSITION OF HANDS, AND SINGING OF  
PSALMS IN PUBLIC WORSHIP.

Philadelphia, — Sept. 25, 1742.

With the heart man believeth unto righteousness, and with  
the mouth confession is made unto salvation. *Rom. x. 20.*

Search the Scriptures. *John v. 39.*

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PHILADELPHIA:

PRINTED AND PUBLISHED BY ANDERSON AND MEEHAN,  
NO. 59, LOCUST-STREET.

1818.



WE, the Ministers and Messengers of, and concerned for, upwards of one hundred baptised congregations in England and Wales (denying Arminianism) being met together in London, from the third of the seventh month to the eleventh of the same, 1689, to consider of some things that might be for the glory of God, and the good of these congregations; have thought meet (for the satisfaction of all other Christians that differ from us in the point of baptism) to recommend to their perusal the **CONFESsION OF OUR FAITH**, printed for and sold by John Marshall, at the Bible in Grace-church-street, which Confession we own, as containing the doctrine of our faith and practice; and do desire that the members of our churches respectively do furnish themselves therewith.

*Hanserd Knollys,  
William Kiffin,  
John Harris,  
William Collins,  
Hercules Collins,  
Robert Steed,  
Leonard Harrison,  
George Barret,  
Isaac Lamb,  
Richard Adams,  
Benjamin Keach,  
Andrew Gifford,  
Thomas Vaux,  
Thomas Winnel,  
James Hitt,  
Richard Tidmarsh,  
William Facey,  
Samuel Buttal,  
Christopher Price,*

*Daniel Finch,  
John Ball,  
Edmond White,  
William Prichard,  
Paul Fruin,  
Richard Ring,  
John Tomkins,  
Toby Willes,  
John Carter,  
James Webb,  
Richard Sutton,  
Robert Knight,  
Edward Price,  
William Phipps,  
William Hankins,  
Samuel Ewer,  
Edward Man,  
Charles Archer.*

In the name and behalf of the whole assembly.

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TO THE  
JUDICIOUS AND IMPARTIAL READER.

*Courteous Reader,*

IT is now many years since divers of us (with other sober Christians then living, and walking in the way of the Lord, that we profess) did conceive ourselves to be under a necessity of publishing a Confession of our Faith, for the information and satisfaction of those that did not thoroughly understand what our principles were, or had entertained prejudices against our profession, by reason of the strange representation of them, by some men of note who had taken very wrong measures, and accordingly led others into misapprehensions of us, and them: And this was first put 'orth about the year 1643, in the name of seven congregations then gathered in London; since which time, divers impressions thereof have been dispersed abroad, and our end proposed, in good measure answered, inasmuch as many (and some of those men eminent both for piety and learning) were thereby satisfied, that we were no way guilty of those heterodoxies, and fundamental errors, which had too frequently been charged upon us without ground, or occasion given on our part. And forasmuch, as that

Confession is not now commonly to be had, and also that many others have since embraced the same truth which is owned therein, it was judged necessary by us to join together in giving a testimony to the world, of our firm adhering to those wholesome principles, by the publication of this which is now in your hand.

And forasmuch as our method and manner of expressing our sentiments, in this, doth vary from the former (although the substance of this matter is the same) we shall freely impart to you the reason and occasion thereof. One thing that greatly prevailed with us to undertake this work was (not only to give a full account of ourselves to those Christians that differ from us about the subject of baptism, but also) the profit that might from thence arise, unto those that have any account of our labours, in their instruction and establishment in the great truths of the gospel; in the clear understanding, and steady belief of which our comfortable walking with God, and fruitfulness before him, in all our ways, is most nearly concerned; and therefore we did conclude it necessary to express ourselves the more fully and distinctly; and also to fix on such a method as might be most comprehensive of those things we designed to explain our sense and belief of; and finding no defect in this regard, in that fixed on by the Assembly, and after them, by those of the Congregational way, we

did readily conclude it best to retain the same order in our present confession; and also when we observed, that those last mentioned, did in their confessions (for reasons which seemed of weight both to themselves and others) choose not only to express their mind in words concurrent with the former in sense, concerning all those articles wherein they were agreed, but also for the most part, without any variation of the terms, we did in like manner conclude it best to follow their example, in making use of the very same words with them both, in these articles (which are very many) wherein our faith and doctrine is the same with theirs; and this we did, the more abundantly, to manifest our consent with both, in all the fundamental articles of the Christian religion, as also with many others, whose orthodox confessions have been published to the world, on the behalf of the Protestants in divers nations and cities: And also to convince all, that we have no itch to clog religion with new words, but do readily acquiesce in that form of sound words, which hath been in consent with the Holy Scriptures, used by others before us; hereby declaring, before God, angels, and men, our hearty agreement with them, in that wholesome Protestant doctrine, which with so clear evidence of Scriptures they have asserted: Some things indeed, are in some places added, some terms omitted, and some few changed; but

these alterations are of that nature, as that we need not doubt, any charge or suspicion of unsoundness in the faith, from any of our brethren upon the account of them.

In those things wherein we differ from others, we have expressed ourselves with all candour and plainness, that none might entertain jealousy of aught secretly lodged in our breasts, that we would not the world should be acquainted with; yet we hope we have also observed those rules of modesty and humility, as will render our freedom in this respect inoffensive, even to those whose sentiments are different from ours.

We have also taken care to affix texts of Scripture at the bottom, for the confirmation of each article in our Confession; in which work we have studiously endeavoured to select such as are most clear and pertinent, for the proof of what is asserted by us: And our earnest desire is, that all into whose hands this may come, would follow that (never enough commended) example of the noble Bereans, who searched the Scriptures daily that they might find out whether the things preached to them were so or not.

There is one thing more which we sincerely profess and earnestly desire credence in, viz. That contention is most remote from our design in all that we have done in this matter: And we hope, the liberty of an ingenuous unfolding our principles

and opening our hearts unto our brethren, with the scripture grounds on which our faith and practice will by none of them be either denied to us, or taken ill from us. Our whole design is accomplished if we may obtain that justice, as to be measured in our principles and practice, and the judgment of both by others, according to what we have now published; which the Lord (*whose eyes are as a flame of fire*) knoweth to be the *doctrine*, which with our hearts we most firmly believe, and sincerely endeavour to conform our lives to. And, oh, that other contentions being laid asleep, the only *care* and *contention* of all, upon *whom* the name of our blessed Redeemer is called, might for the future be, to walk humbly with their God, in the exercise of all *love* and *meekness* towards each other to perfect holiness in the fear of the Lord, each one endeavouring to have his conversation such as becometh the Gospel; and also suitable to his place and capacity, vigorously to promote in others the practice of true religion, and undefiled in the sight of God our Father! And that in this backsliding day, we might not spend our breath in fruitless complaints of the evils of others, but may every one begin at home, to reform in the first place our own hearts and ways, and then to quicken all, that we may have influence upon, to the same *work*; that if the will of God were so, none might deceive themselves by resting in, and trusting to a form of

godliness, without the *power* of it, and inward experience of the efficacy of those truths that are professed by them.

And verily there is one spring and cause of the decay of religion in our day, which we cannot but touch upon, and earnestly urge a redress of, and that is the neglect of the worship of God in families, by those to whom the charge and conduct of them is committed. May not the gross ignorance and instability of many, with the profaneness of others, be justly charged upon their parents and masters, who have not trained them up in the *way* wherein they ought to walk when they were young; but have neglected those frequent and solemn commands which the Lord hath laid upon them, so to catechise and instruct them, that their tender years might be seasoned with the *knowledge* of the truth of God, as revealed in the scriptures; and also by their own omission of prayer, and other duties of religion of their families, together with the ill example of their loose conversation, have inured them first to a neglect, and then contempt, of all piety and religion? We know this will not excuse the *blindness* and *wickedness* of any; but certainly it will fall heavy upon those that have been thus the occasion thereof; they indeed die in their sins, but will not their blood be required of those under whose care they were, who yet permitted them to go on without *warning*, yea, led them into the paths of destruction? And will not the diligence of Chris-

tians, with respect to the discharge of these duties, in ages past, rise up in judgment against, and condemn many of those who would be esteemed such now?

*We shall conclude with our earnest prayer, That the God of all grace, will pour out those measures of his Holy Spirit upon us, that the profession of truth may be accompanied with the sound belief and diligent practice of it, by us, that his name may in all things be glorified through Jesus Christ our Lord, AMEN.*



A

# CONFESSiON OF FAITH.

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## CHAPTER I.

### OF THE HOLY SCRIPTURES.

1. THE Holy Scripture is the only sufficient, certain, and infallible <sup>a</sup> rule of all saving knowledge, faith, and obedience; although the <sup>b</sup> light of nature, and the works of creation and providence do so far manifest the goodness, wisdom, and power of God, as to leave men unexcusable; yet are they not sufficient to give that knowledge of God and his will, which is necessary unto salvation. <sup>c</sup> Therefore it pleased the Lord at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church; and afterward for the better preserving and propagating of the truth, and for the more sure establishment, and comfort of the church against the corruption of the flesh, and the malice of Satan, and of the world, to commit the same wholly unto <sup>d</sup> writing; which maketh the holy scriptures to be most necessary, those former ways of God's revealing his will unto his people being now ceased.

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<sup>a</sup> 2 Timothy iii. 15, 16, 17. Isaiah viii. 20. Luke xvi. 29, 31. Ephesians ii. 20. <sup>b</sup> Romans i. 19, 20, 21. ii. 14, 15. Psalm xix. 1, 2, 3. <sup>c</sup> Hebrews i. 1. <sup>d</sup> Proverbs xxii. 19, 20, 21. Romans xv. 4. 2 Peter i. 19, 20.

2. Under the name of holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these :

*Of the Old Testament.*

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zachariah, Malachi.

*Of the New Testament.*

Matthew, Mark, Luke, John, The Acts of the Apostles, Paul's Epistle to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, to Titus, to Philemon, the Epistle to the Hebrews, the Epistle of James, the first and second Epistles of Peter, the first, second and third Epistles of John, the Epistle of Jude, the Revelation. All which are given by the inspiration of God, to be the rule of faith and life.

3. The books commonly called Apocrypha, not being of divine inspiration are no part of the canon (or rule) of the scripture, and therefore are of no authority to the church of God, nor to be any otherwise approved, or made use of than other human writings.

4. The authority of the holy Scripture, for which it ought to be believed, dependeth not upon the testimony of any man, or church, but wholly upon <sup>g</sup> God, (who is Truth itself) the author thereof; therefore it is to be received, because it is the word of God.

5. We may be moved and induced by the testimony of the church of God, to an high and reverent esteem of the holy scriptures; and the heavenliness of the matter, the efficacy of the doctrine, and the majesty of the style, the concent of all the parts, the scope of the whole, (which is to give all glory to God) the full discovery it makes of the only way of man's salvation, and many other incomparable excellencies, and entire perfections thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding our <sup>h</sup> full persuasion, and assurance of the infallible truth, and divine authority thereof, is from the inward work of the holy Spirit, bearing witness by and with the word in our hearts.

6. The whole counsel of God concerning all things <sup>i</sup> necessary for his own glory, man's salvation, faith and life, is either expressly set down, or necessarily contained in the holy scripture; unto which nothing at any time is to be added, whether by new revelation of the Spirit, or traditions of men.

Nevertheless we acknowledge the <sup>k</sup> inward illu-

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<sup>g</sup> 2 Peter i. 19, 20, 21. 2 Timothy iii. 16. 2 Thessalonians ii. 13. 1 John v. 9. <sup>h</sup> John xvi. 13, 14. 1 Corinthians ii. 10, 11, 12. 1 John i. 2, 20, 27. <sup>i</sup> 2 Timothy iii. 15, 16, 17. Galatians i. 8, 9. <sup>k</sup> John vi. 45. 1 Corinthians ii. 9, 10, 11, 12.

mination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the Word, and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies ; which are to be<sup>1</sup> ordered by the light of nature, and christian prudence, according to the general rules of the word, which are always to be observed.

7. All things in scripture are not alike<sup>m</sup> plain in themselves, nor alike clear unto all ; yet those things which are necessary to be known, believed, and observed for salvation, are so<sup>n</sup> clearly propounded, and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of ordinary means, may attain to a sufficient understanding of them.

8. The Old Testament in <sup>o</sup> Hebrew, (which was the native language of the people of God of old) and the New Testament in Greek, which (at the time of writing it) was most generally known to the nations, being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore<sup>p</sup> authentical ; so as in all controversies of religion, the church is finally to appeal unto them <sup>q</sup>. But because these original tongues are not known to all the people of God, who have a right unto, and interest in the scriptures, and are commanded in the fear of God to read<sup>r</sup> and search them, therefore they are to be translated into the vulgar language of every nation, unto

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<sup>l</sup> 1 Corinthians xi. 13, 14 xiv. 26, 40. <sup>m</sup> 2 Peter iii.  
 16. <sup>n</sup> Psalm xix. 7. cxix. 130. <sup>o</sup> Romans iii. 2.  
<sup>p</sup> Isaiah viii. 20. <sup>g</sup> Acts xv. 15. <sup>r</sup> John v. 39.

which they <sup>s</sup> come, that the word of God <sup>t</sup> dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the scriptures may hope.

9. The infallible rule of interpretation of scripture <sup>u</sup> is the scripture itself: And therefore when there is a question about the true and full sense of any scripture, (which is not manifold but one) it must be searched by other places, that speak more clearly.

10. The supreme judge by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the holy scripture delivered by the Spirit, into which <sup>x</sup> scripture so delivered, our faith is finally resolved.

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## CHAPTER II.

### OF GOD AND THE HOLY TRINITY.

1. THE Lord our God is but <sup>a</sup> one only living, and true God; whose <sup>b</sup> subsistence is in and of himself, <sup>c</sup> infinite in being and perfection, whose essence cannot be comprehended by any but himself;

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<sup>s</sup> 1 Corinthians xiv. 6, 9, 11, 12, 24, 28. <sup>t</sup> Colossians iii. 16. <sup>u</sup> 2 Peter i. 20, 21. Acts xv. 15, 16. <sup>x</sup> Matthew xxii. 29, 33. Ephesians ii. 20. Acts xxviii. 23.

1 Corinthians viii. 6. Deuteronomy vi. 4. <sup>b</sup> Jeremiah x. 10. Isaiah xlvi. 12. <sup>c</sup> Exodus iii. 14.

<sup>d</sup> a most pure Spirit, <sup>e</sup> invisible, without body, parts, or passions, who only hath immortality, dwelling in the light which no man can approach unto, who is <sup>f</sup> immutable, <sup>g</sup> immense, <sup>h</sup> eternal, incomprehensible, <sup>i</sup> almighty, every way infinite, <sup>k</sup> most holy, most wise, most free, most absolute, <sup>l</sup> working all things to the counsel of his own immutable and most righteous will, <sup>m</sup> for his own glory, most loving, gracious, merciful, long suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin, <sup>n</sup> the rewarder of them that diligently seek him, and withal most just, <sup>o</sup> and terrible in his judgments, <sup>p</sup> hating all sin, and will by no means clear the <sup>q</sup> guilty.

2. *God* having all <sup>r</sup> life, <sup>s</sup> glory, <sup>t</sup> goodness, blessedness, in and of himself, is alone in, and unto himself all sufficient, not <sup>u</sup> standing in need of any creature which he hath made, nor deriving any glory from them, but only manifesting his own glory in, by, unto, and upon them, he is the alone fountain of all being, <sup>x</sup> of whom, through whom, and to whom are all things, and he hath most sovereign dominion over all creatures, to do by them, for them, or upon them, whatsoever himself pleases.

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<sup>d</sup> John iv. 24. <sup>e</sup> 1 Timothy i. 17. Deuteronomy iv. 15, 16. <sup>f</sup> Malachi iii. 6. <sup>g</sup> 1 Kings viii. 27. Jeremiah xxiii. 23. <sup>h</sup> Psalm xc. 2. <sup>i</sup> Genesis xvii. 1. <sup>k</sup> Isaiah vi. 3. <sup>l</sup> Psalm cxv. 3. Isaiah xlvi. 10. <sup>m</sup> Proverbs XVI. 4. Romans xi. 36. <sup>n</sup> Exodus xxxiv. 6, 7. Hebrews xi. 6. <sup>o</sup> Nehemiah ix. 32, 33. <sup>p</sup> Psalm v. 5, 6 <sup>q</sup> Exodus xxxiv. 7. Nahum i. 2, 3. <sup>r</sup> John v. 26. <sup>s</sup> Psalm cxlviii. 13. <sup>t</sup> Psalm cxix. 68. <sup>u</sup> Job xxii. 2, 3. <sup>x</sup> Romans xi. 34, 35, 36: <sup>y</sup> Daniel iv. 25, 34, 35.

eth ; in his sight <sup>z</sup> all things are open and manifest, his knowledge is <sup>a</sup> infinite, infallible, and independent upon the creature, so as nothing is to him contingent or uncertain ; he is most holy in all his counsels, in <sup>b</sup> all his works, and in all his commands ; to him is due <sup>c</sup> from angels and men, whatsoever worship, service, or obedience, as creatures they owe unto the Creator, and whatever he is further pleased to require of them.

3. In this divine and infinite Being there are three subsistences, <sup>d</sup> the Father, the Word, (or Son) and Holy Spirit, of one substance, power and eternity, each having the whole divine essence, <sup>e</sup> yet the essence undivided : the Father is of none neither begotten, nor proceeding, the Son is <sup>f</sup> eternally begotten of the Father, the Holy Spirit <sup>g</sup> proceeding from the Father and the Son, all infinite, without beginning, therefore but one *God*, who is not to be divided in nature and being, but distinguished by several peculiar, relative properties, and personal relations : which doctrine of the Trinity is the foundation of all our communion with *God*, and comfortable dependence on him.

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<sup>z</sup> Hebrews iv. 13. <sup>a</sup> Ezekiel xi. 5. <sup>b</sup> Acts xv. 18.

<sup>b</sup> Psalm cxlv. 17. <sup>c</sup> Revelation v. 12, 13, 14. <sup>d</sup> 1 John v. 7. Matthew xxviii. 19. 2 Corinthians xiii. 14. <sup>e</sup> Exodus iii. 14. John xiv. 11. 1 Corinthians viii. 6. <sup>f</sup> John i. 14, 18. <sup>g</sup> John xv. 26. Galatians iv. 6.

## CHAPTER III.

## OF GOD'S DECREE.

1. God hath<sup>a</sup> decreed in himself, from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably, all things whatsoever comes to pass; yet so as thereby is God neither the author of sin,<sup>b</sup> nor hath fellowship with any therein, nor is violence offered to the will of the creature, nor yet is the liberty, or contingency of second causes taken away, but rather<sup>c</sup> established, in which appears his wisdom in disposing all things, and power and faithfulness<sup>d</sup> in accomplishing his *decree*.

2. Although God knoweth whatsoever may, or can come to pass upon all<sup>e</sup> supposed conditions; yet hath he not decreed any thing,<sup>f</sup> because he foresaw it as future, or as that which would come to pass upon such conditions.

3. By the *decree* of God, for the manifestation of his glory,<sup>g</sup> some men and angels are predestinated, or foreordained to eternal life, through Jesus Christ, to the<sup>h</sup> praise of his glorious grace; others being left to act in their sin to their<sup>i</sup> just condemnation, to the praise of his glorious justice.

4. These angels and men thus predestinated, and foreordained, are particularly, and unchangeably

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<sup>a</sup> Isaiah xlvi. 10. Ephesians i. 11. Hebrews vi. 17. Romans ix. 15, 18. <sup>b</sup> James i. 15, 17. 1 John i. 5. <sup>c</sup> Acts iv. 27, 28. John xix. 11. <sup>d</sup> Numbers xxiii. 19 Ephesians i. 3, 4, 5. <sup>e</sup> Acts xv. 18. <sup>f</sup> Romans ix. 11, 13, 16, 18, <sup>g</sup> 1 Timothy v. 21. Matthew xxv. 34. <sup>h</sup> Ephesians i. 5, 6. <sup>i</sup> Romans ix. 22, 23. Jude 4.

designed ; and their <sup>k</sup> number so certain, and definite, that it cannot be either increased or diminished.

5. Those of mankind <sup>l</sup> that are predestinated to life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory, out of his mere free grace and love ; <sup>m</sup> without any other thing in the creature as a condition or cause moving him thereunto.

6. As God hath appointed the elect unto glory, so he hath by the eternal and most free purpose of his will, foreordained <sup>n</sup> all the means thereunto, wherefore they who are elected, being fallen in Adam, <sup>o</sup> are redeemed by Christ, are effectually <sup>p</sup> called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith <sup>q</sup> unto salvation ; neither are any other redeemed by Christ, or effectually called, justified, adopted, sanctified, and saved, but the elect <sup>r</sup> only.

7. The doctrine of this high mystery of predestination, is to be handled with special prudence and care ; that men attending the will of God revealed in his Word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their <sup>s</sup> eternal election ; so shall this

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<sup>k</sup> 2 Timothy ii. 19. John xiii. 18. <sup>l</sup> Ephesians i. 4, 9, 11. Romans viii. 30. <sup>2</sup> Timothy i. 9. <sup>1</sup> Thessalonians v. 9. <sup>m</sup> Romans ix. 13, 16. Ephesians ii. 9. 12. <sup>n</sup> 1 Peter i. 2. 2 Thessalonians ii. 13. <sup>o</sup> 1 Thessalonians v. 9, 10. <sup>p</sup> Romans viii. 30. <sup>2</sup> Thessalonians ii. 13. <sup>q</sup> 2 Peter i. 3. <sup>r</sup> John x. 26. John xvii. 9. John vi. 44. <sup>s</sup> 1 Thessalonians i. 4, 5. <sup>2</sup> Peter i. 10.

doctrine afford matter<sup>t</sup> of praise, reverence, and admiration of God, and <sup>u</sup> of humility, diligence, and abundant <sup>x</sup> consolation, to all that sincerely obey the Gospel.

## CHAPTER IV.

### OF CREATION.

1. In the beginning it pleased God the Father, <sup>a</sup> Son, and Holy Spirit, for the manifestation of the glory of <sup>b</sup> his eternal power, wisdom, and goodness, to *create* or *make* the world, and all things therein, <sup>c</sup> whether visible, or invisible, in the space of six days, and all very good.

2. After God had made all other creatures, he *created* <sup>d</sup> man, male and female, with <sup>e</sup> reasonable and immortal souls, rendering them fit unto that life to God, for which they were *created*, being <sup>f</sup> made after the image of God, in knowledge, righteousness, and true holiness; having the law of God <sup>g</sup> written in their hearts, and power to fulfil it; and yet under a possibility of transgressing, being left to the liberty of their own will, which was <sup>h</sup> subject to change.

3. Besides the law written in their hearts, they received <sup>i</sup> a command not to eat of the tree of know-

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<sup>t</sup> Ephesians i. 6.    Romans xi. 33.    <sup>u</sup> Romans xi. 5, 6.  
<sup>x</sup> Luke x. 20.    <sup>a</sup> John i. 1, 5.    Hebrews i. 2.    Job xxvi. 13.  
<sup>b</sup> Romans i. 20.    <sup>c</sup> Colossians i. 16.    Genesis ii. 1, 2.  
<sup>d</sup> Genesis i. 27.    <sup>e</sup> Genesis ii. 7.    <sup>f</sup> Ecclesiastes vii. 29.  
<sup>g</sup> Genesis i. 26.    <sup>h</sup> Romans ii. 14, 15.    <sup>i</sup> Genesis iii. 6.  
<sup>i</sup> Genesis ii. 17. and iii. 8, 9, 10.

ledge of good and evil; which, whilst they kept, they were happy in their communion with God, and had dominion <sup>k</sup> over the creatures.

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## CHAPTER V.

### OF DIVINE PROVIDENCE.

1. God, the good Creator of all things, in his infinite power and wisdom, doth <sup>a</sup> uphold, direct, dispose, and govern all creatures, and things, from the greatest even to the <sup>b</sup> least, by his most wise and holy Providence, to the end for which they were created, according unto his infallible fore-knowledge, and the free and immutable counsel of his <sup>c</sup> own will; to the praise of the glory of his wisdom, power, justice, infinite goodness and mercy.

2. Although in relation to the fore-knowledge and decree of God, the first cause, all things come to pass <sup>d</sup> immutably and infallibly; so that there is not any thing befalls any <sup>e</sup> by chance, or without his *Providence*; yet by the same *Providence* he ordereth them to fall out according to the nature of second causes, either <sup>f</sup> necessarily, freely, or contingently.

3. God in his ordinary *Providence* <sup>g</sup> maketh use of means; yet is free <sup>h</sup> to work without, <sup>i</sup> above, and <sup>k</sup> against them at his pleasure.

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<sup>k</sup> Genesis i. 26, 28    <sup>a</sup> Hebrews i. 3: John xix. 11.  
Isaiah xlvi. 10, 11. Psalm xiii. 5, 6. <sup>b</sup> Matthew x. 26, 30,  
31. <sup>c</sup> Ephesians i. 11. <sup>d</sup> Acts ii. 23. <sup>e</sup> Proverbs xvi. 33.

<sup>f</sup> Genesis viii. 22    <sup>g</sup> Acts xxvii. 31, 44. Isaiah lv. 10, 11.  
<sup>h</sup> Hosea i. 7. <sup>i</sup> Romans iv. 19, 20, 21. <sup>k</sup> Daniel iii. 27.

4. The Almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his *Providence*, that his determinate counsel<sup>1</sup> extendeth itself even to the first fall, and all other sinful actions both of angels and men; (and that not by a bare permission) which also he most wisely and powerfully<sup>m</sup> boundeth, and otherwise ordereth, and governeth, in a manifold dispensation to his most holy<sup>n</sup> ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God; who, being most holy and righteous, neither is, nor can be, the author or<sup>o</sup> approver of sin.

5. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruptions of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, <sup>p</sup> that they may be humbled; and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for other just and holy ends.

So that whatsoever befalls any of his elect is by his appointment, for his glory, <sup>q</sup> and their good.

6. As for those wicked and ungodly men, whom God as a righteous judge, for former sin doth<sup>r</sup>

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<sup>1</sup> Romans xi. 32, 33, 34. <sup>2</sup> Samuel xxiv. 1. <sup>1</sup> Chronicles xxi. 1. <sup>m</sup> 2 Kings xix. 28. Psalm lxxvi. 10. <sup>n</sup> Genesis 1. 20. <sup>o</sup> Isaiah x. 6, 7, 12. <sup>p</sup> Psalm 1. 21. John ii. 16. <sup>2</sup> 2 Chronicles xxxii. 25, 26, 31. <sup>2</sup> Samuel xxiv. 1. <sup>2</sup> Corinthians xii. 7, 8, 9. <sup>q</sup> Romans viii. 28. <sup>r</sup> Romans i. 24, 25, 28, and xi. 7, 8.

blind and harden; from them he not only withholdeth his <sup>s</sup> grace, whereby they might have been enlightened in their understanding, and wrought upon in their hearts; but sometimes also withdraweth <sup>t</sup> the gifts which they had, and exposeth them to such <sup>u</sup> objects as their corruptions make occasion of sin; and withal, <sup>x</sup> gives them over to their own lusts, and temptations of the world, and the power of Satan, whereby it comes to pass. that they <sup>y</sup> harden themselves, even under those means which God useth for the softening of others.

7. As the *Providence of God* doth in general reach to all *creatures*, so after a more special manner it taketh care of his <sup>z</sup> *Church*, and disposeth of all things to the good thereof.



## CHAPTER VI.

### OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

1. ALTHOUGH God created man upright, and perfect, and gave him a righteous law, which had been unto life had he kept it, <sup>a</sup> and threatened death upon the breach thereof; yet he did not long abide in this honour; <sup>b</sup> Satan using the subtilty of

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<sup>s</sup> Deuteronomy xxix. 4. <sup>t</sup> Matthew xiii. 12 <sup>u</sup> Deuteronomy ii. 30 <sup>2</sup> Kings viii. 12, 13 <sup>x</sup> Psalm lxxxi. 11, 12. <sup>2</sup> Thessalonians ii. 10, 11, 12. <sup>y</sup> Exodus viii. 15. 32. Isaiah vi. 9, 10. <sup>1</sup> Peter ii. 7, 8 <sup>z</sup> 1 Timothy iv. 10. Amos ix. 8, 9. Isaiah xliii. 3, 4, 5. <sup>a</sup> Genesis ii. 16, 17. <sup>b</sup> Genesis iii. 12, 13. 2 Corinthians xi. 3.

the serpent to seduce Eve, then by her seducing Adam, who, without any compulsion, did wilfully transgress the law of their *creation*, and the command given unto them, in eating the forbidden fruit; which God was pleased according to his wise and holy *counsel* to permit, having purposed to order it, to his own glory.

2. Our first parents by this *sin*, fell from their <sup>c</sup> original righteousness and communion with God, and we in them, whereby death came upon all: <sup>d</sup> all becoming dead in *sin*, and wholly defiled, <sup>e</sup> in all the faculties, and parts of soul and body.

3. They being the <sup>f</sup> root, and, by God's appointment, standing in the room and stead of all mankind; the guilt of the *sin* was imputed, and *corrupted* nature conveyed to all their posterity, descending from them by ordinary generation, being now <sup>g</sup> conceived in *sin*, and by nature children <sup>h</sup> of wrath, the servants of *sin*, the subjects <sup>i</sup> of *death*, and all other miseries, spiritual, temporal and eternal, unless the Lord Jesus <sup>k</sup> set them free.

4. From this original corruption, whereby we are <sup>l</sup> utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do <sup>m</sup> proceed all actual transgressions.

5. This corruption of nature, during this life, doth <sup>n</sup> remain in those that are regenerated; and

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<sup>c</sup> Romans iii. 23. <sup>d</sup> Romans v. 12, &c. <sup>e</sup> Titus i. 15. Genesis vi. 5. Jeremiah xvii. 9. Romans iii. 10—19. <sup>f</sup> Romans v. 12. 19. 1 Corinthians xv. 21, 22. 45 49. <sup>g</sup> Psalm li. 5. Job. xiv. 4. <sup>h</sup> Ephesians ii. 3. <sup>j</sup> Romans vi. 20, and v. 12. <sup>k</sup> Hebrews ii. 14. 1 Thessalonians i. 10. <sup>l</sup> Romans viii. 7. Colossians i. 21. <sup>m</sup> James i. 14, 15. Matthew xv. 19. <sup>n</sup> Romans vii. 18. 23. Ecclesiastes vii. 20. 1 John i. 8.

although it be through Christ pardoned, and mortified, yet both itself, and the first motions thercof, are truly and properly <sup>o</sup> *sin*.

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## CHAPTER VII.

## OF GOD'S COVENANT.

1. THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have attained the reward of life, but by some <sup>a</sup> voluntary condescension on God's part, which he hath been pleased to express, by way of covenant.

2. Moreover, man having brought himself <sup>b</sup> under the curse of the law by his fall, it pleased the Lord to make a *covenant of grace*, wherein he freely offereth unto sinners <sup>c</sup> life and salvation by Jesus Christ, requiring of them faith in him, that they might be saved; and <sup>d</sup> promising to give unto all those that are ordained unto eternal *life*, his holy Spirit, to make them willing; and able to believe.

3. This *covenant* is revealed in the gospel first of all to Adam in the promise of salvation by the <sup>e</sup> seed of the woman, and afterwards by farther steps, until the full <sup>f</sup> discovery thereof was completed in

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<sup>o</sup> Romans vii. 24, 25. Galatians v. 17. <sup>a</sup> Luke xvii. 10. Job xxxv 7, 8. <sup>b</sup> Genesis iii. 17. Galatians iii. 10. Romans iii. 20, 21. <sup>c</sup> Romans viii. 3. Mark xvi. 15, 16. John iii. 16. <sup>d</sup> Ezekiel xxxvi. 26, 27. John vi. 44, 45. Psalm cx. 3. <sup>e</sup> Genesis iii. 15. <sup>f</sup> Hebrews i. 1.

the New Testament; and it is founded in that <sup>g</sup> eternal *covenant* transaction, that was between the Father and the Son about the redemption of the elect; and it is alone by the grace of this *covenant*, that all of the posterity of fallen Adam, that ever were <sup>h</sup> saved, did obtain life and blessed immortality; man being now utterly incapable of acceptance with God upon those terms on which Adam stood in his state of innocence.



## CHAPTER VIII.

### OF CHRIST THE MEDIATOR.

1. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only and begotten Son, according to the *covenant* made between them both, <sup>a</sup> to be the *Mediator* between God and man; the <sup>b</sup> prophet, <sup>c</sup> priest, and <sup>d</sup> king; \* head and Saviour of his church, the <sup>e</sup> heir of all things, and <sup>f</sup> judge of the world; unto whom he did from all eternity <sup>e</sup> give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified.

2. The Son of God, the second person in the Holy Trinity, being very and eternal God, the

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<sup>g</sup> 2 Timothy i. 9. Titus i. 2. <sup>h</sup> Hebrews xi. 6. 13. Romans iv. 1, 2, &c. Acts iv. 12. John viii. 56. <sup>a</sup> Isaiah xlii. 1. 1 Peter i. 9, 10. <sup>b</sup> Acts iii. 22. <sup>c</sup> Hebrews v. 5, 6. <sup>d</sup> Psalm ii. 6. Luke i. 35. \* Ephesians i. 23. <sup>f</sup> Hebrews i. 2. <sup>e</sup> Acts xvii. 31. <sup>e</sup> Isaiah liii. 10. John xvii. 6. Romans viii. 30.

brightness of the Father's glory, of one substance, and equal with *him*; who made the world, who up-holdeth and governeth all things he hath made; did, when the fulness of time was come, take upon him <sup>f</sup> man's nature, with all the essential properties, and common infirmities thereto, <sup>g</sup> yet without sin; being conceived by the Holy Spirit in the womb of the Virgin Mary, the Holy Spirit coming down upon her, and the power of the Most High overshadowing her, <sup>h</sup> and so was made of a woman, of the tribe of Judah, of the seed of Abraham and David, according to the scriptures: so that two whole, perfect, and distinct natures, were inseparably joined together in one person, without *conversion*, *composition*, or *confusion*; which person is very God and very man, yet one <sup>i</sup> Christ, the only Mediator between God and man.

3. The Lord Jesus in his human nature thus united to the divine, in the person of the Son, was sanctified, and anointed <sup>k</sup> with the Holy Spirit, above measure; having in him <sup>l</sup> all the treasures of wisdom and knowledge; in whom it pleased the Father, that <sup>m</sup> all fulness should dwell: to the end, that being <sup>n</sup> holy, harmless, undefiled, and full <sup>o</sup> of grace, and truth, he might be thoroughly furnished to execute the office of a Mediator, and <sup>p</sup> Surety; which office he took not upon himself, but was

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<sup>f</sup> John i. 14. Galatians iv. 4. <sup>g</sup> Romans viii. 3. Hebrews ii. 14. 16, 17. and iv. 15. <sup>h</sup> Luke i. 27. 31. 35. <sup>i</sup> Romans ix. 5. 1 Timothy ii. 5. <sup>k</sup> Psalm xlv. 7. Acts x. 38. John iii. 34. <sup>l</sup> Colossians ii. 3. <sup>m</sup> Colossians i. 19. <sup>n</sup> Hebrews vii. 26. <sup>o</sup> John i. 14. <sup>p</sup> Hebrews vii. 22.

thereunto <sup>q</sup> called by his father; who also put <sup>r</sup> all power and judgment in his hand, and gave him commandment to execute the same.

4. This office the Lord Jesus did most <sup>s</sup> willingly undertake, which that he might discharge he was made under the law, <sup>t</sup> and did perfectly fulfil it, and underwent the <sup>u</sup> punishment due to us, which we should have borne and suffered, being made <sup>x</sup> sin and a curse for us; enduring most grievous sorrows <sup>y</sup> in his soul; and most painful sufferings in his body; was crucified, and died, and remained in the state of the dead; yet saw no <sup>z</sup> corruption: on the <sup>a</sup> third day he arose from the dead, with the same <sup>b</sup> body in which he suffered; with which he also <sup>c</sup> ascended into heaven; and there sitteth on the right hand of his Father, <sup>d</sup> making intercession; and shall <sup>e</sup> return to judge men and angels, at the end of the world.

5. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, <sup>f</sup> hath fully satisfied the justice of God, procured reconciliation, and purchased an everlasting inheritance in the <sup>g</sup> kingdom of heaven, <sup>g</sup> for all those whom the Father hath given unto him.

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<sup>q</sup> Hebrews v. 5. <sup>r</sup> John v. 22. 27. Matthew xxviii. 18. Acts ii. 36. <sup>s</sup> Psalm xl. 7, 8. Hebrews x. 5—10. John x. 18. <sup>t</sup> Galatians iv. 4. Matthew iii. 15. <sup>u</sup> Galatians iii. 13. Isaiah liii. 6. 1 Peter iii. 18. <sup>x</sup> 2 Corinthians v. 21. <sup>y</sup> Matthew xxvi. 37, 38. Luke xxii. 44. Matthew xxvii. 46. <sup>z</sup> Acts xiii. 37. <sup>a</sup> 1 Corinthians xv. 3, 4. <sup>b</sup> John xx. 25. 27. <sup>c</sup> Mark xvi. 19. Acts i. 9, 10, 11. <sup>d</sup> Romans viii. 34. Hebrews ix. 24. <sup>e</sup> Acts x. 42. Romans xiv. 9, 10. Acts i. 11. <sup>f</sup> Hebrews ix. 14. and x. 14. Romans iii. 25, 26. <sup>g</sup> John xvii. 2. Hebrews ix. 15.

6. Although the price of redemption was not actually paid by Christ, till after his *incarnation*, \* yet the virtue, efficacy, and benefit thereof was communicated to the elect in all ages successively, from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head; *h* and the Lamb slain from the foundation of the world: *j* being *the same yesterday, and to day, and for ever*.

7. Christ, in the work of *mediation*, acteth according to both natures, by each nature doing that which is proper to itself; yet by reason of the unity of the person, that which is proper to one nature, is sometimes in *Scripture* attributed to the person *k* denominated by the other nature.

8. To all those for whom Christ hath obtained eternal redemption, he doth certainly and effectually *l* apply, and communicate the same; making intercession for them; uniting them to himself by his Spirit; *m* revealing unto them, in and by the word, the mystery of salvation; persuading them to believe, and obey; *n* governing their hearts by his word and Spirit, and *o* overcoming all their enemies by his Almighty power and wisdom; in such manner and ways, as are most consonant to his wonderful, and *p* unsearchable dispensation; and

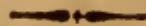
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\* 1 Corinthians x. 4. Hebrews iv. 2. 1 Peter i. 10, 11:  
*h* Revelations xiii. 8. *j* Hebrews xiii. 8. *k* John iii. 13.  
 Acts xx. 28. *l* John vi. 37 x. 15, 16 and xvii. 9. Romans  
 v. 10. *m* John xvii. 6. Ephesians i. 9. 1 John v. 20. *n* Ro-  
 mans viii. 9. 14 Psalm cx. 1. *o* 1 Corinthians xv. 25, 26.  
*p* John iii. 8. Ephesians i. 8.

all of free and absolute grace, without any condition foreseen in them, to procure it.

9. This office of Mediator between God and man is proper <sup>a</sup> only to Christ, who is the prophet, priest, and king of the Church of God; and may not be, either in whole, or any part thereof, transferred from him to any other.

10. This number and order of offices is necessary; for in respect of our <sup>r</sup> ignorance, we stand in need of his prophetical office; and in respect of our alienation from God, <sup>s</sup> and imperfection of the best of our services, we need his priestly office, to reconcile us, and present us acceptable unto God: and in respect of our averseness, and utter inability to return to God, and for our rescue, and security from our spiritual adversaries, we need his kingly office, <sup>t</sup> to convince, subdue, draw, uphold, deliver, and preserve us to his heavenly kingdom.



## CHAPTER IX.

### OF FREE WILL.

1. God hath indued the will of man with that natural liberty and power of acting upon choice, that it is <sup>a</sup> neither forced, nor by any necessity of nature determined to do good or evil.

2. Man, in his state of innocence, had freedom,

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<sup>q</sup> 1 Timothy ii. 5.    <sup>r</sup> John i. 18.    <sup>s</sup> Colossians i. 21.    <sup>t</sup> Galatians v. 17.    <sup>t</sup> John xvi. 8.    Psalm cx. 3.    <sup>a</sup> Matthew xvii. 12.    James i. 14.    Deuteronomy xxx. 19.

and power, to will, and to do, that <sup>b</sup> which was good, and well-pleasing to God; but yet <sup>c</sup> was mutable, so that he might fall from it.

3. Man, by his fall into a state of sin, hath wholly lost <sup>d</sup> all ability of will, to any spiritual good accompanying salvation; so as a natural man, being altogether averse from that good, <sup>e</sup> and dead in sin, is not able, by his own strength, to <sup>f</sup> convert himself, or to prepare himself thereunto.

4. When God converts a sinner, and translates him into the state of grace, <sup>g</sup> he freeth him from his natural bondage under sin, and by his grace alone, enables him <sup>h</sup> freely to will, and do that which is spiritually good; yet so as that, by reason of his <sup>i</sup> remaining corruptions, he doth not perfectly nor only will that which is good, but doth also will that which is evil.

5. The will of man is made <sup>k</sup> perfectly and immutably free to good alone in the state of glory only.



## CHAPTER X.

### OF EFFECTUAL CALLING.

1. THOSE whom God had predestinated unto life, he is pleased in his appointed and accepted

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<sup>b</sup> Ecclesiastes vii. 29.    <sup>c</sup> Genesis iii. 6.    <sup>d</sup> Romans v. 6 and viii. 7.    <sup>e</sup> Ephesians ii. 1. 5.    <sup>f</sup> Titus iii. 3, 4, 5. John vi. 44.    <sup>g</sup> Colossians i. 13. John viii. 36.    <sup>h</sup> Philippians ii. 13.    <sup>i</sup> Romans vii. 15. 18, 19. 21. 23.    <sup>k</sup> Ephesians iv. 18.

time <sup>a</sup> effectually to call by his Word and Spirit, out of that state of sin and death, in which they are by nature, to grace and salvation <sup>b</sup> by Jesus Christ; enlightening their minds, spiritually and savingly, to <sup>c</sup> understand the things of God; taking away their <sup>d</sup> heart of stone, and giving unto them an heart of flesh; renewing their wills, and by his almighty power determining them <sup>e</sup> to that which is good, and effectually drawing them to Jesus Christ; yet so, as they come <sup>f</sup> most freely, being made willing by his grace.

2. This effectual call is of God's free and special grace alone, <sup>g</sup> not from any thing at all foreseen in man, nor from any power or agency in the creature, co-working with his special grace; <sup>h</sup> the creature being wholly passive therein, being dead in sins and trespasses, until being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it, and that by no less <sup>i</sup> power than that which raised up Christ from the dead.

3. Elect infants dying in infancy, are <sup>k</sup> regenerated and saved by Christ through the Spirit, who worketh when, and where, and <sup>l</sup> how he pleaseth; so also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.

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<sup>a</sup> Romans viii. 30. and xi. 7. Ephesians i. 10, 11. 2 Thessalonians ii. 13, 14. <sup>b</sup> Ephesians ii. 1—6. <sup>c</sup> Acts xxvi. 18. Ephesians i. 17, 18. <sup>d</sup> Ezekiel xxxvi. 26. <sup>e</sup> Deuteronomy xxx. 6. Ezekiel xxxvi. 27. Ephesians i. 19. <sup>f</sup> Psalm cx. 3. Canticles i. 4. <sup>g</sup> 2 Timothy i. 9. Ephesians ii. 8. <sup>h</sup> 1 Corinthians ii. 14. Ephesians ii. 5. John v. 25. <sup>i</sup> Ephesians i. 19. 30. <sup>k</sup> John iii. 3. 5, 6. <sup>l</sup> John iii. 8.

4. Others not elected, although they may be called by the ministry of the word,<sup>m</sup> and may have some common operations of the Spirit; yet, not being effectually drawn by the Father, they neither will, nor can truly<sup>n</sup> come to Christ; and therefore cannot be saved: much less can men that receive not the Christian religion<sup>o</sup> be saved, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess.

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## CHAPTER XI.

## OF JUSTIFICATION.

1. THOSE whom God effectually calleth, he also freely<sup>a</sup> justifieth, not by infusing righteousness into them, but by<sup>b</sup> pardoning their sins, and by accounting and accepting their persons, as<sup>c</sup> righteous; not for any thing wrought in them, or done by them, but for Christ's sake alone; not by imputing faith itself, the act of believing, or any other<sup>d</sup> evangelical obedience to them, as their righteousness, but by imputing Christ's active obedience unto the whole law, and passive obedience in his death, for their whole and sole righteousness; they

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<sup>m</sup> Matthew xxii. 14. and xiii. 20, 21 Hebrews vi. 4 5.

<sup>n</sup> John vi. 44, 45 65. 1 John ii. 24, 25. <sup>o</sup> Acts iv. 12.

John iv. 22. and xvii. 3. <sup>a</sup> Romans iii. 24. and v. 30.

<sup>b</sup> Romans iv. 5—8. Ephesians i. 7. <sup>c</sup> 1 Corinthians i.

30, 31. Romans v. 17, 18, 19. <sup>d</sup> Philippians iii. 8, 9.

Ephesians ii. 8, 9, 10.

receiving, and resting on him, and his righteousness by faith ; which they have not of themselves : it is the gift of God.

2. Faith thus receiving and resting on Christ and his righteousness, is the <sup>f</sup> alone instrument of justification : yet it is not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, <sup>g</sup> but worketh by love.

3. Christ, by his obedience and death, did fully discharge the debt of all those that are justified ; and did by the sacrifice of himself, in the blood of his cross, undergoing in their stead the penalty due unto them, make a proper, real and full satisfaction <sup>h</sup> to God's justice in their behalf ; yet, inasmuch as he was given by the Father for them, and his obedience and satisfaction accepted in their stead, and both <sup>i</sup> freely, not for any thing in them, their justification is only of free grace, that both the exact justice and rich grace of God might be <sup>k</sup> glorified in the justification of sinners.

4. God did from all eternity decree to<sup>l</sup> justify all the elect, and Christ did in the fulness of time die for their sins, and <sup>m</sup> rise again for their justification ; nevertheless they are not justified personally, until the Holy Spirit doth in due time <sup>n</sup> actually apply Christ unto them.

5. God doth continue to<sup>o</sup> forgive the sins of those

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<sup>e</sup> John i. 12. Romans v. 17. <sup>f</sup> Romans iii. 28. <sup>g</sup> Galatians v. 6. James ii. 17, 22, 26. <sup>h</sup> Hebrews x. 14. 1 Peter i. 18, 19. Isaiah liii. 5, 6. <sup>i</sup> Romans viii. 32. 2 Corinthians v. 21. <sup>k</sup> Romans iii. 26. Ephesians i. 6, 7. and ii. 7. <sup>l</sup> Galatians iii. 8. 1 Peter i. 2. 1 Timothy ii. 6. <sup>m</sup> Romans iv. 25. <sup>n</sup> Colossians i. 21, 22. Titus iii. 4, 5, 6, 7. <sup>a</sup> Matthew vi. 12. <sup>1</sup> John i. 7, 9.

that are justified; and although they can never fall from the state of <sup>p</sup> justification, yet they may by their sins fall under God's <sup>q</sup> fatherly displeasure; and in that condition, they have not usually the light of his countenance restored unto them, until they <sup>r</sup> humble themselves, confess their sins, beg pardon, and renew their faith and repentance.

6. The justification of believers under the Old Testament, was in all these respects <sup>s</sup> one and the same with the justification of believers under the New Testament.



## CHAPTER XII.

### OF ADOPTION.

1. ALL those that are justified, God vouchsafed in and for the sake of his only Son, Jesus Christ, to make partakers of the grace <sup>a</sup> of adoption; by which they are taken into the number, and enjoy the liberties and <sup>b</sup> privileges of children of God; have his <sup>c</sup> name put upon them, <sup>d</sup> receive the Spirit of *adoption*, <sup>e</sup> have access to the throne of grace with boldness; are enabled to cry Abba, Father; are <sup>f</sup> pitied, <sup>g</sup> protected, <sup>h</sup> provided for, and <sup>i</sup> chastened by him, as by a Father; yet never <sup>k</sup> cast off, but

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<sup>p</sup> John x. 28. <sup>q</sup> Psalm lxxxix 31, 32, 33. <sup>r</sup> Psalm xxxii. 5. and li. 7—12. Matthew xxvi. 75. <sup>s</sup> Galatians iii. 9. Romans iv. 22, 23, 24. <sup>a</sup> Ephesians i. 5. Galatians iv. 4, 5. <sup>b</sup> John i. 12. Romans viii. 17. <sup>c</sup> 2 Corinthians vi. 18. Revelations iii. 12. <sup>d</sup> Romans viii. 15 <sup>e</sup> Galatians iv. 6. Ephesians ii. 18. <sup>f</sup> Psalm ciii. 13. <sup>g</sup> Proverbs xiv. 26. <sup>h</sup> 1 Peter v. 7. <sup>i</sup> Hebrews xii. 6. <sup>k</sup> Isaiah liv. 8, 9. Lamentations iii. 31.

sealed,<sup>1</sup> to the day of redemption, and inherit the promises,<sup>m</sup> as heirs of everlasting salvation.



## CHAPTER XIII.

### OF SANCTIFICATION.

1. THEY who are united to Christ, effectually called, and regenerated, having a new heart and a new spirit created in them, through the virtue of Christ's death and resurrection; are also <sup>a</sup> further sanctified, really and personally, through the same virtue, <sup>b</sup> by his word and Spirit dwelling in them; <sup>c</sup> the dominion of the whole body of sin is destroyed, <sup>d</sup> and the several lusts thereof, are more and more weakened and mortified; and they more and more quickened, and <sup>e</sup> strengthened in all saving graces, to the <sup>f</sup> practice of all true holiness, without which no man shall see the **Lord**.

2. This sanctification is <sup>g</sup> throughout in the whole man, yet imperfect <sup>h</sup> in this life; there abideth still some remuants of corruption in every part, whence ariseth a <sup>i</sup> continual and irreconcileable war; the flesh lusting against the spirit, and the spirit against the flesh.

3. In which war, although the remaining corruption for a time may much <sup>k</sup> prevail, yet through

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<sup>l</sup> Ephesians iv. 30. <sup>m</sup> Hebrews i. 14. and vi. 12. <sup>a</sup> Acts xx. 32. Romans vi. 5, 6. <sup>b</sup> John xvii. 17. Ephesians iii. 16—19. 1 Thessalonians v. 21. 22, 23. <sup>c</sup> Romans vi. 14. <sup>d</sup> Galatians v. 24. <sup>e</sup> Colossians i. 11. <sup>f</sup> 2 Corinthians vii. 1. Hebrews xii. 14. <sup>g</sup> 1 Thessalonians v. 23. <sup>h</sup> Romans vii. 18, 23. <sup>i</sup> Galatians v. 17. 1 Peter ii. 11. <sup>k</sup> Romans viii. 23.

the continual supply of strength, from the *sanctifying* Spirit of Christ,<sup>1</sup> the regenerate part doth overcome ; and so the saints grow in grace, perfecting holiness in the fear of God, <sup>m</sup> pressing after an heavenly life, in evangelical obedience to all the commands which Christ, as head and king, in his word hath prescribed to them.

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## CHAPTER XIV.

### OF SAVING FAITH.

1. THE grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of CHRIST <sup>a</sup> in their hearts, and is ordinarily wrought by the ministry of the <sup>b</sup> word ; by which also, and by the administration of Baptism, and the Lord's Supper, prayer and other means appointed of God, it is increased, <sup>c</sup> and strengthened.

2. By this faith, a Christian believeth to be true <sup>d</sup> whatsoever is revealed in the word, for the authority of God himself ; and also apprehendeth an excellency therein <sup>e</sup> above all other writings, and all things in the world : as it bears forth the glory of God in his attributes, the excellency of Christ in his nature and offices, and the power and fulness of the Holy Spirit in his workings and operations ;

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<sup>1</sup> Romans vi. 14. <sup>m</sup> Ephesians iv. 15, 16. <sup>2</sup> Corinthians iii 18 and vii. 1. <sup>a</sup> 2 Corinthians iv. 13. <sup>e</sup> Ephesians ii. 8.

<sup>b</sup> Romans x. 14, 17. <sup>c</sup> Luke xvii. 5. <sup>1</sup> Peter ii. 2. <sup>2</sup> Acts xx. 32. <sup>d</sup> Acts xxiv. 14. <sup>o</sup> Psalm xix. 7, 8, 9, 10. and cxix. 72.

and so is enabled to <sup>f</sup> cast his soul upon the truth thus believed, and also acteth differently upon that which each particular passage thereof containeth; yielding obedience to the <sup>g</sup> commands, trembling at the <sup>h</sup> threatenings, and embracing the <sup>i</sup> promises of God, for this life, and that which is to come: but the principal acts of *saving faith*, hath immediate relation to Christ, accepting, receiving, and resting upon <sup>k</sup> him alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace.

3. This *faith*, although it be different in degrees, and may be weak, <sup>l</sup> or strong, yet it is in the least degree of it, different in the kind, or nature of it, (as is all other saving grace) from the faith <sup>m</sup> and common grace of temporary believers; and therefore, though it may be many times assailed and weakened, yet it gets <sup>n</sup> the victory, growing up in many, to the attainment of a full <sup>o</sup> assurance through Christ, who is both the author <sup>p</sup> and finisher of our faith.



## CHAPTER XV.

### OF REPENTANCE UNTO LIFE AND SALVATION.

1. SUCH of the elect as are converted at riper years, having <sup>a</sup> sometimes lived in the state of nature, and therein served divers lusts and pleasures, God,

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<sup>f</sup> 2 Timothy i. 12. <sup>g</sup> John xv. 14. <sup>h</sup> Isaiah lxvi. 2.  
<sup>j</sup> Hebrews xi. 13. <sup>k</sup> John i. 12. Acts xvi. 31. Galatians ii.  
<sup>20</sup> Acts xv. 11. <sup>l</sup> Hebrews v. 13, 14. Matthew vi. 30.  
<sup>Romans</sup> iv. 19, 20. <sup>m</sup> 2 Peter i. 1. <sup>n</sup> Ephesians vi. 16.  
<sup>1</sup> John v. 4, 5. <sup>o</sup> Hebrews vi. 11, 12. Colossians ii. 2.  
<sup>p</sup> Hebrews xii. 2. <sup>a</sup> Titus iii. 2, 3, 4, 5.

in their *effectual calling*, giveth them repentance unto life.

2. Whereas there is none that doeth good, and sinneth <sup>b</sup> not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into greater sins and provocations, God hath in the covenant of grace, mercifully provided that believers so sinning and falling, <sup>c</sup> be renewed through repentance unto salvation.

3. This saving repentance is an <sup>d</sup> evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth by faith in Christ, humble himself for it, with godly sorrow, detestation of it, and self-abhorrency; <sup>e</sup> praying for pardon and strength of grace, with a purpose and endeavour by supplies of the Spirit, to <sup>f</sup> walk before God unto all well pleasing in all things.

4. As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof; so it is every man's duty to repent of his <sup>g</sup> particular known sins, particularly.

5. Such is the provision which God hath made through Christ in the covenant of grace, for the preservation of believers unto salvation, that although there is no sin so small, but it deserves <sup>h</sup> damnation; yet there is no sin so great, that it shall bring damnation on them that <sup>i</sup> repent; which

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<sup>b</sup> Ecclesiastes vii. 20. <sup>c</sup> Luke xxii. 31, 32. <sup>d</sup> Zechariah xii. 10. Acts xi. 18. <sup>e</sup> Ezekiel xxxvi. 31. 2 Corinthians vii. 11. <sup>f</sup> Psalm cxix. 6, 128. <sup>g</sup> Luke xix. 8. 1 Timothy i. 13, 15. <sup>h</sup> Romans vi. 23. <sup>i</sup> Isaiah i. 16, 17, 18. and iv. 7.

makes the constant preaching of repentance necessary.

## CHAPTER XVI.

### OF GOOD WORKS.

1. Good works are only such as God hath<sup>a</sup> commanded in his Holy Word, and not such as without the warrant thereof, are devised by men, out of blind zeal,<sup>b</sup> or upon any pretence of good intentions.

2. These good works, done in obedience to God's commandments, are the fruits and evidences<sup>c</sup> of a true and lively faith; and by them believers manifest their<sup>d</sup> thankfulness, strengthen their<sup>e</sup> assurance, edify their<sup>f</sup> brethren, adorn the profession of the Gospel, stop the mouths of the adversaries, and glorify<sup>g</sup> God, whose workmanship they are, created in Christ Jesus<sup>h</sup> thereunto, that having their fruit unto holiness, they may have the end<sup>i</sup> eternal life.

3. Their ability to do good works, is not at all of themselves, but wholly from the spirit<sup>k</sup> of Christ; and that they may be enabled thereunto, besides the graces they have already received, there is necessary an<sup>l</sup> actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure; yet are they not hereupon to grow negligent,

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<sup>a</sup> Micah vi. 8. Hebrews xiii. 21. <sup>b</sup> Matthew xv. 9.  
 Isaiah xix. 13. <sup>c</sup> James ii. 18, 22. <sup>d</sup> Psalm cxvi. 12, 13.  
<sup>e</sup> 1 John ii. 3, 5. 2 Peter i. 5—11. <sup>f</sup> Matthew v. 16.  
<sup>g</sup> 1 Timothy vi. 1. 1 Peter ii. 15. Philippians i. 11.  
<sup>h</sup> Ephesians ii. 10. <sup>i</sup> Romans vi. 22. <sup>k</sup> John xv. 4, 5.  
<sup>l</sup> 2 Corinthians iii. 5. Philippians ii. 13.

as if they were not bound to perform any duty, unless upon a special motion of the Spirit, but they ought to be diligent in<sup>m</sup> stirring up the grace of God that is in them.

4. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that<sup>n</sup> they fall short of much which in duty they are bound to do.

5. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can never profit, nor satisfy, for the debt of our <sup>o</sup> former sins, but when we have done all we can, we have done but our duty, and are unprofitable servants: and because as they are good, they proceed from his <sup>p</sup> Spirit, and as they are wrought by us, they are defiled, <sup>q</sup> and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.

6. Yet notwithstanding the persons of believers being accepted through Christ, their good works also are accepted in<sup>r</sup> him; not as though they were in this life wholly unblamable and unreprovable in God's sight; but that he looking upon them in his Son, is pleased to accept and reward that which is<sup>s</sup>

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<sup>m</sup> Philippians ii. 12. Hebrews vi. 11, 12. Isaiah lxiv. 7.

<sup>n</sup> Job ix. 2, 3. Galatians v. 17. Luke xvii. 10. <sup>o</sup> Romans iii. 20. Ephesians ii. 8, 9. Romans iv. 6. <sup>p</sup> Galatians v. 22, 23. <sup>q</sup> Isaiah lxiv. 6. Psalm cxliii. 2. <sup>r</sup> Ephesians i. 6. 1 Peter ii. 5. <sup>s</sup> Matthew xxv. 21, 23. Hebrews vi. 10,

sincere, although accompanied with many weaknesses and imperfections.

7. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use, both to themselves and <sup>t</sup> others; yet because they proceed not from a heart purified by <sup>u</sup> faith, nor are done in a right manner according to the <sup>w</sup> word, nor to a right end the <sup>x</sup> glory of God, they are sinful, and cannot please God, nor make a man meet to receive grace from <sup>y</sup> God; and yet their neglect of them is more sinful, and <sup>z</sup> displeasing to God.

## CHAPTER XVII.

### OF THE PERSEVERANCE OF THE SAINTS.

1. THOSE whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace, <sup>a</sup> but shall certainly persevere therein to the end, and be eternally saved, seeing the gifts and callings of God are without repentance, (whence he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit

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<sup>t</sup> 2 Kings x. 30. 1 Kings xxi. 27, 29. <sup>u</sup> Genesis iv. 5. Hebrews xi. 4, 6. <sup>w</sup> 1 Corinthians xiii. 1. <sup>x</sup> Matthew vi. 2, 5. <sup>y</sup> Amos v. 21, 22. Romans ix. 16. Titus iii. 5. <sup>z</sup> Job xxi. 14, 15. Matthew xxv. 41, 42, 43. <sup>a</sup> John x. 28, 29. Philippians i. 6. 2 Timothy ii. 19. 1 John ii. 19.

to immortality) and though many storms and floods arise and beat against them, yet they shall never be able to take them off that foundation and rock which by faith they are fastened upon: notwithstanding, through unbelief and the temptations of Satan, the sensible sight of the light and love of God may for a time be clouded, and obscured from <sup>b</sup> them, yet it is still the same,<sup>c</sup> and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palm of his hands, and their names having been written in the book of Life from all eternity.

2. This perseverance of the saints, depends not upon their own free will, but upon the immutability of the decree of <sup>d</sup> election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ <sup>e</sup> and union with him, the <sup>f</sup> oath of God, the abiding of his Spirit, and the <sup>g</sup> seed of God within them, and the nature of the <sup>h</sup> covenant of grace; from all which ariseth also the certainty and infallibility thereof.

3. And though they may, through the temptation of Satan, and of the world, the prevalency of corruption remaining in them, and the neglect of means of their preservation, fall into grievous <sup>i</sup> sins, and for a time continue therein; whereby they incur <sup>k</sup> God's displeasure, and grieve his Ho-

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<sup>b</sup> Psalm lxxxix. 31, 32. 1 Corinthians xi. 22. <sup>c</sup> Malachi iii. 6. <sup>d</sup> Romans viii. 30. and ix. 11, 16. <sup>e</sup> Romans v. 9, 10. John xiv. 19. <sup>f</sup> Hebrews vi. 17, 18. <sup>g</sup> 1 John iii. 9. <sup>h</sup> Jeremiah xxxii. 40. <sup>i</sup> Matthew xxvii. 70, 72, 74. <sup>k</sup> Isaiah lxiv. 5, 9. Ephesians iv. 30.

ly Spirit, come to have their graces and <sup>1</sup> comforts impaired, have their hearts hardened, and their consciences wounded, <sup>m</sup> hurt and <sup>n</sup> scandalize others, and bring temporal judgments <sup>n</sup> upon themselves, yet they shall renew their <sup>o</sup> repentance, and be preserved, through faith in Christ Jesus, to the end.

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## CHAPTER XVIII.

### OF THE ASSURANCE OF GRACE AND SALVATION.

1. ALTHOUGH temporary believers, and other unregenerate men, may vainly deceive themselves with false hopes, and carnal presumptions, of being in the favour of God, and state of salvation, <sup>a</sup> which hope of theirs shall perish; yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured, <sup>b</sup> that they are in the state of grace, and may rejoice in the hope of the glory of God, which hope shall never make them <sup>c</sup> ashamed.

2. This certainty is not a bare conjectural and probable persuasion, grounded upon <sup>d</sup> a fallible hope, but an infallible assurance of faith, founded on the blood and righteousness of Christ <sup>e</sup> revealed

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<sup>1</sup> Psalm li. 10, 12.      <sup>m</sup> Psalm xxxii. 3, 4.      <sup>n</sup> 2 Samuel 12, 14.      <sup>o</sup> Luke xxii. 32, 61, 62.      <sup>a</sup> Job viii 13, 14. Matthew vii. 22, 23.      <sup>b</sup> 1 John ii. 3, iii. 14, 18, 19, 21, 24. and v. 13.      <sup>c</sup> Romans v. 2, 5.      <sup>d</sup> Hebrews vi. 11, 13.      <sup>e</sup> Hebrews vi. 17, 18.

in the gospel ; and also upon the inward <sup>f</sup> evidence of those graces of the Spirit unto which promises are made, and on the testimony of the <sup>g</sup> Spirit of adoption, witnessing with our spirits, that we are the children of God ; and, as a fruit thereof, keeping the heart both <sup>h</sup> humble and holy.

3. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be <sup>i</sup> partaker of it ; yet being enabled by the Spirit, to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of means <sup>k</sup> attain thereunto ; and therefore it is the duty of every one to give all diligence to make their calling and election sure, that thereby his heart may be enlarged in peace and joy in the Holy Spirit, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper <sup>l</sup> fruits of this assurance ; so far is it <sup>m</sup> from inclining men to looseness.

4. True believers may have the assurance of their salvation divers ways shaken, diminished and intermitted ; as <sup>n</sup> by negligence in preserving of it, by <sup>o</sup> falling into some special sin, which woundeth the conscience, and grieveth the Spirit ; by some sudden or <sup>p</sup> vehement temptation ; by God's withdrawing the <sup>q</sup> light of his countenance, and suffer-

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<sup>f</sup> 2 Peter i. 4, 5, 10, 11. <sup>g</sup> Romans viii. 15, 16.

<sup>h</sup> 1 John iii. 1-3. <sup>i</sup> Isaiah 1-10. Psalm lxxxviii. and lxxvii. 1-12. <sup>k</sup> 1 John iv. 13. Hebrews vi. 11, 12.

<sup>l</sup> Romans v. 1, 2, 5. and xiv. 17. Psalm cxix. 32.

<sup>m</sup> Romans vi. 1, 2. Titus ii. 11, 12, 14. <sup>n</sup> Canticles v. 2, 3, 6.

<sup>o</sup> Psalm li. 8, 12, 14. <sup>p</sup> Psalm xxvi. 11, lxxvii. 7,

<sup>q</sup> Psalm xxx. 7.

ing even such as fear him to walk in darkness, and to have no light ; yet are they never destitute of the <sup>r</sup> seed of God, and life <sup>s</sup> of faith, that love of Christ and the brethren, that sincerity of heart, and conscience of duty, uot of which, by the operation of the Spirit, this assurance may in due time be <sup>t</sup> revived ; and by the which, in the mean time, they are <sup>u</sup> preserved from utter despair.



## CHAPTER XIX.

### OF THE LAW OF GOD.

1. GOD gave to Adam a law of universal obedience, <sup>a</sup> written in his heart, and a particular precept of not eating the fruit of the tree of knowledge of good and evil ; by which he bound him, and all his posterity, to personal, entire, exact and perpetual <sup>b</sup> obedience ; promised life upon the fulfilling, and <sup>c</sup> threatened death upon the breach of it, and indued him with power and ability to keep it.

2. The same law that was first written in the heart of man, <sup>d</sup> continued to be a perfect rule of righteousness after the fall, and delivered by God upon Mount Sinai, in <sup>e</sup> ten commandments, and written in two tables, the four first containing our

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<sup>r</sup> 1 John iii. 9.      <sup>s</sup> Luke xxii. 32.      <sup>t</sup> Psalm xlii. 5,  
 11      <sup>u</sup> Lamentations iii. 26—31.      <sup>a</sup> Genesis i. 27. Ec-  
 clesiastes vii. 20.      <sup>b</sup> Romans x. 5.      <sup>c</sup> Galatians iii.  
 10, 12.      <sup>d</sup> Romans ii. 14, 15.      <sup>e</sup> Deuteronomy x. 4.

duty towards God, and the other six our duty to man.

3. Besides this law, commonly called moral, God was pleased to give to the people of Israel ceremonial laws, containing several typical ordinances, partly of worship, <sup>f</sup> prefiguring Christ, his graces, actions, sufferings and benefits; and partly holding forth divers instructions <sup>g</sup> of moral duties, all which ceremonial laws being appointed only to the time of reformation, are, by Jesus Christ, the true Messiah, and only Law-giver, who was furnished with power from the Father for that end, <sup>h</sup> abrogated and taken away.

4. To them also he gave sundry judicial laws, which expired together with the state of that people, not obliging any now by virtue of that institution; their general <sup>i</sup> equity only being of moral use.

5. The moral law doth for ever bind all, <sup>k</sup> as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the <sup>l</sup> authority of God the Creator who gave it; neither doth Christ in the gospel any way dissolve, <sup>m</sup> but much strengthen this obligation.

6. Although true believers be not under the law, as a covenant of works, <sup>n</sup> to be thereby justified or condemned, yet it is of great use to them, as well

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<sup>f</sup> Hebrews x. 1. Colossians ii. 17. <sup>g</sup> 1 Corinthians v. 7. <sup>h</sup> Colossians ii. 14, 16, 17. Ephesians ii. 14, 16. <sup>j</sup> 1 Corinthians ix. 8, 9, 10. <sup>k</sup> Romans xiii. 8, 9, 10. James ii. 8, 10, 11, 12. <sup>l</sup> James ii. 10, 11. <sup>m</sup> Matthew v. 17—19. Romans iii. 31. <sup>n</sup> Romans vi. 14. Galatians ii. 16. Romans viii. 1. and x. 4.

as to others, in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly; <sup>o</sup> discovering also the sinful pollutions of their natures, hearts and lives, so as examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin; together with a clearer sight of the need they have of Christ, and the perfection of his obedience: it is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin; and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse and unallayed rigour thereof. These promises of it likewise show that God's approbation of obedience, and what blessings they may expect upon the performance thereof, though not as due to them by the law as a covenant of works; so as man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being <sup>p</sup> under the law, and not under grace.

7. Neither are the forementioned uses of the law <sup>q</sup> contrary to the grace of the Gospel, but do sweetly comply with it, the Spirit of Christ subduing <sup>r</sup> and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.

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<sup>o</sup> Romans iii. 20. and vii. 7, &c. <sup>p</sup> Romans vi. 12—14. 1 Peter iii. 8—13. <sup>q</sup> Galatians iii. 21. <sup>r</sup> Ezekiel xxxvii. 21.

## CHAPTER XX.

OF THE GOSPEL, AND OF THE EXTENT OF THE  
GRACE THEREOF.

1. THE covenant of works being broken by sin; and made unprofitable unto life, God was pleased to give forth the promise of Christ, <sup>a</sup> the seed of the woman, as the means of calling the elect, and begetting in them faith and repentance; in this promise, the <sup>b</sup> Gospel, as to the substance of it, was revealed, and therein effectual, for the conversion and salvation of sinners.

2. This promise of Christ, and salvation by him, is revealed only by <sup>c</sup> the word of God; neither do the works of creation, or providence, with the light of nature, <sup>d</sup> make discovery of Christ, or of grace by him, so much as in a general or obscure way; much less, that men destitute of the revelation of him by the promise, or gospel, <sup>e</sup> should be enabled thereby to attain saving faith, or repentance.

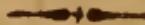
3. The revelation of the gospel unto sinners, made in divers times, and by sundry parts, with the addition of promises, and precepts, for the obedience required therein, as to the nations, and persons, to whom it is granted, is merely of the <sup>f</sup> sovereign will and good pleasure of God, not being annexed by virtue of any promise, to the due im-

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<sup>a</sup> Genesis iii. 15.    <sup>b</sup> Revelations xiii. 8.    <sup>c</sup> Romans i. 17.    <sup>d</sup> Romans x. 14, 15, 17.    <sup>e</sup> Proverbs xxix. 18.    Isaiah xxv. 7. and lx. 2, 3.    <sup>f</sup> Psalm cxlvii. 20.    Acts xvi. 7.

provement of men's natural abilities, by virtue of common light received without it; which none ever did <sup>g</sup> make, or can so do: and therefore in all ages the preaching of the gospel has been granted unto persons and nations, as to the extending or limiting of it, in great variety, according to the counsel of the will of God.

4. Although the gospel be the only outward means of revealing Christ, and saving grace, and is, as such, abundantly sufficient thereunto; yet that men, who are dead in trespasses, may be born again, quickened or regenerated, there is moreover necessary, an effectual insuperable<sup>h</sup> work of the Holy Spirit, upon the whole soul, for the producing in them a new spiritual life; without which no other means will effect<sup>j</sup> their conversion unto God.



## CHAPTER XXI.

### OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

1. THE liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, and rigour and a curse of the law, and in their being delivered from this present evil <sup>b</sup> world,

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<sup>g</sup> Romans i. 18, &c.      <sup>h</sup> Psalm cx. 3. 1 Corinthians ii. 14. Ephesians i. 19, 20.      <sup>j</sup> John vi. 44. 2 Corinthians iv. 4, 6.      <sup>a</sup> Galatians iii. 13.      <sup>b</sup> Galatians i. 4.

bondage to <sup>c</sup> satan, and dominion <sup>d</sup> of sin, from the <sup>e</sup> evil of afflictions, the fear and sting <sup>f</sup> of death, the victory of the grave, and <sup>g</sup> everlasting damnation; as also in their <sup>h</sup> free access to God, and their yielding obedience unto him, not out of a slavish fear, <sup>i</sup> but a child-like love, and willing mind.

All which were common also to believers under the law <sup>k</sup> for the substance of them; but under the New Testament, the liberty of christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected, and in greater boldness of access to the throne of grace, and in fuller communications of the <sup>l</sup> free Spirit of God, than believers under the law did ordinarily partake of.

2. God alone is <sup>m</sup> Lord of the conscience, and hath left it free from the doctrines and commandments of men <sup>n</sup> which are in any thing contrary to his word, or not contained in it. So that to believe such doctrines, or obey such commands out of conscience <sup>o</sup> is to betray true liberty of conscience; and the requiring of an <sup>p</sup> implicit faith, and absolute and blind obedience, is to destroy liberty of conscience and reason also.

3. They who, upon pretence of christian liberty, do practise any sin, or cherish any sinful lust, as

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<sup>c</sup> Acts xxvi. 18.    <sup>d</sup> Romans viii. 3.    <sup>e</sup> Romans viii. 28.    <sup>f</sup> 1 Corinthians xv. 54—57.    <sup>g</sup> 2 Thessalonians i. 10.    <sup>h</sup> Romans viii. 15.    <sup>j</sup> Luke i. 75.    1 John iv. 18.    <sup>k</sup> Galatians iii. 9, 14.    <sup>l</sup> John vii. 38, 39.    Hebrews x. 19—21.    <sup>m</sup> James iv. 12.    Romans xiv. 4.    <sup>n</sup> Acts iv. 19. and v. 29.    1 Corinthians vii. 23.    Matthew xv. 9.    <sup>o</sup> Colossians ii. 20, 22, 23.    <sup>p</sup> 1 Corinthians iii. 5.    2 Corinthians i. 24.

they do thereby pervert the main design of the grace of the gospel <sup>q</sup> to their own destruction, so they wholly destroy <sup>r</sup> the end of christian liberty; which is, that, being delivered out of the hands of all our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our lives.

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## CHAPTER XXII.

### OF RELIGIOUS WORSHIP AND THE SABBATH DAY.

1. THE light of nature shows that there is a God, who hath lordship and sovereignty over all; is just, good, and doth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and all the soul,<sup>a</sup> and with all the might. But the acceptable way of worshipping the true God, is <sup>b</sup> instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of satan, under any visible representations, or <sup>c</sup> any other way, not prescribed in the Holy Scriptures.

2. *Religious worship* is to be given to God the Father, Son and Holy Spirit, and to him <sup>d</sup> alone; not to angels, saints, or any other <sup>e</sup> creatures; and

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<sup>q</sup> Romans vi. 1, 2.    <sup>r</sup> Galatians v. 13.    <sup>2</sup> Peter ii. 18  
 —21.    <sup>a</sup> Jeremiah x. 7.    Mark xii. 33.    <sup>b</sup> Deuteronomy xii. 32.    <sup>c</sup> Exodus xx. 4, 5, 6.    <sup>d</sup> Matthew iv. 9, 10.    John vi. 23.    Matthew xxviii. 19.    <sup>e</sup> Romans i. 25.    Colossians ii. 18.    Revelations xix. 10.

since the fall, not without a <sup>f</sup> Mediator, nor in the *mediation* of any other but <sup>g</sup> Christ alone.

3. Prayer and thankfulness, being one special part of natural worship, is by God required of <sup>h</sup> all men. But that it may be accepted, it is to be made in the <sup>i</sup> name of the Son, by the help <sup>k</sup> of the Spirit, according to <sup>l</sup> his will; with understanding, reverence, humility, fervency, faith, love, and perseverance, and, with others, in a <sup>m</sup> known tongue.

4. Prayer is to be made for things lawful, and for all sorts of men living, <sup>n</sup> or that shall live hereafter; but not <sup>o</sup> for the dead, nor for those of whom it may be known, that they have sinned <sup>p</sup> the sin unto death.

5. The <sup>q</sup> reading of the Scriptures, preaching, and <sup>r</sup> hearing the word of God, teaching and admonishing one another in psalms, hymns, and spiritual songs, singing with grace in our hearts to <sup>s</sup> the Lord; as also the administration <sup>t</sup> of baptism, and <sup>u</sup> the Lord's supper, are all parts of religious worship of God, to be performed in obedience to him, with understanding, faith, reverence, and godly fear; moreover, solemn humiliation, <sup>x</sup> with fastings, and thanksgiving, upon <sup>y</sup> special occasions, ought to be used in a holy and religious manner.

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<sup>f</sup> John xiv. 6. <sup>g</sup> 1 Timothy ii. 5. <sup>h</sup> Psalm xcv. 1, 7. Psalm lxxv. 2. <sup>i</sup> John xiv. 13, 14. <sup>k</sup> Romans viii. 26. <sup>l</sup> 1 John v. 14. <sup>m</sup> 1 Corinthians xiv. 16, 17. <sup>n</sup> 1 Timothy ii. 1, 2. 2 Samuel vii. 29. <sup>o</sup> 2 Samuel xii. 21—23. <sup>p</sup> 1 John v. 16. <sup>q</sup> 1 Timothy iv. 13. <sup>r</sup> 2 Timothy iv. 2. Luke viii. 18. Ephesians v. 19. <sup>s</sup> Colossians iii. 16. Ephesians v. 19. <sup>t</sup> Matthew xxviii. 19, 70. <sup>u</sup> 1 Corinthians xi. 26. <sup>x</sup> Esther iv. 16. Joel ii. 12. <sup>y</sup> Exodus xv. 1, &c. Psalm cvii.

6. Neither prayer, nor any other part of religious worship, is now, under the gospel, tied unto, or made more acceptable by any place in which it is<sup>z</sup> performed, or towards which it is directed; but God is to be worshipped every where in spirit, and in truth; as in<sup>a</sup> private families<sup>b</sup> daily, and<sup>c</sup> in secret, each one by himself, so more solemnly in the public assemblies, which are not carelessly, nor wilfully, to be<sup>d</sup> neglected or forsaken, when God by his word or providence calleth thereunto.

7. As it is of the law of nature, that in general, a proportion of time, by God's appointment be set apart for the worship of God, so by his word, in a positive, moral and perpetual commandment, binding all men, in all ages, he hath particularly appointed one day in seven for a<sup>e</sup> sabbath to be kept holy unto him, which from the beginning of the world, to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week,<sup>f</sup> which is called the Lord's day; and is to be continued to the end of the world, as the Christian sabbath; the observation of the last day of the week being abolished.

8. The sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering their common affairs aforehand, do not only observe a holy<sup>g</sup> rest all the day, from their own works, words and thoughts, about their

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<sup>z</sup> John iv. 21. Malachi i. 11. 1 Timothy ii. 8. <sup>a</sup> Acts x. 2. <sup>b</sup> Matthew vi. 11. Psalm lv. 17. <sup>c</sup> Matthew vi. 6. <sup>d</sup> Hebrews x. 25. Acts ii. 42. <sup>e</sup> Exodus xx. 8. <sup>f</sup> 1 Corinthians xvi. 1, 2. Acts xx. 7. Revelations i. 10. <sup>g</sup> Isaiah lviii. 13. Nehemiah xiii. 15, 22.

worldly employment and recreations, but also are taken up the whole time in the public and private exercises of his worship and in the duties <sup>h</sup> of necessity and mercy.

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## CHAPTER XXIII.

### OF SINGING OF PSALMS, &c.

WE believe that <sup>a</sup> *singing* the praises of God, is a holy ordinance of Christ, and not a part of natural religion, or a moral duty only; but that it is brought under divine institution, it being enjoined on the churches of Christ to sing psalms, hymns, and spiritual songs; and that the whole church in their public assemblies (as well as private Christians) ought to <sup>b</sup> sing God's praises according to the best light they have received. Moreover, it was practised in the great representative church, by <sup>c</sup> our Lord Jesus Christ with his disciples, after he had instituted and celebrated the sacred ordinance of his holy supper, as a commemorative token of redeeming love.

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<sup>h</sup> Matthew xii. 1—13. <sup>a</sup> Acts xvi. 25. Ephesians v. 19. Colossians iii. 16. <sup>b</sup> Hebrews ii. 12. James v. 13. <sup>c</sup> Matthew xxvi. 30. Mark xiv. 26.

## CHAPTER XXIV.

## OF LAWFUL OATHS AND VOWS.

1. A LAWFUL oath is a part of religious worship, <sup>a</sup> wherein the person swearing in truth, righteousness and judgment, solemnly calleth God to witness what he sweareth; <sup>b</sup> and to judge him according to the truth or falseness thereof.

2. The name of God only is that by which men ought to swear; and therein it is to be used with all holy fear and reverence; therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful and to be <sup>c</sup> abhorred; yet as in matter of weight and moment, for confirmation of truth, <sup>d</sup> and ending all strife, an oath is warranted by the word of God; so a lawful oath being imposed, <sup>e</sup> by lawful authority, in such matters ought to be taken.

3. Whosoever taketh an oath, warranted by the word of God, ought duly to consider, the weightiness of so solemn an act, and therein to avouch nothing but what he knoweth to be the truth; for that by rash, false, and vain oaths, the <sup>f</sup> Lord is provoked, and for them this land mourns.

4. An oath is to be taken in the plain and <sup>g</sup> common sense of the words, without equivocation, or any reservation.

<sup>a</sup> Exodus xx. 7. Deuteronomy x. 20. Jeremiah iv. 2. <sup>b</sup> 2 Chronicles vi. 22, 23. <sup>c</sup> Matthew v. 34—37. James v. 12. <sup>d</sup> Hebrews vi. 16. 2 Corinthians i. 23. <sup>e</sup> Nehemiah xiii. 25. <sup>f</sup> Leviticus xix. 12. Jeremiah xxiii. 10. <sup>g</sup> Psalm xxiv. 4.

5. A vow, which is not to be made to any creature, but to God alone, <sup>h</sup> is to be made and performed with all religious care and faithfulness: but popish monastical vows, <sup>i</sup> of perpetual single life, professed <sup>k</sup> poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious, <sup>l</sup> and sinful snares, in which no christian may entangle himself.

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## CHAPTER XXV.

### OF THE CIVIL MAGISTRATE.

1. GOD, the supreme Lord, and king of all the world, hath ordained civil <sup>a</sup> magistrates to be under him over the people, for his own glory, and the public good; and to this end hath armed them with the power of the sword, for defence and encouragement of them that do good, and for the punishment of evil doers.

2. It is lawful for christians to accept and execute the office of a magistrate, when called thereunto; in the management whereof, as they ought especially to maintain <sup>b</sup> justice, and peace, according to the wholesome laws of each kingdom and commonwealth; so for that end they may lawfully now under the New Testament <sup>c</sup> wage war upon just and necessary occasions.

3. *Civil magistrates* being set up by God, for the

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<sup>h</sup> Psalm lxxvi. 11. Genesis xxviii. 20—22. <sup>i</sup> 1 Corinthians vii. 2, 9. <sup>k</sup> Ephesians iv. 28. <sup>l</sup> Matthew xix. 11. <sup>a</sup> Romans xiii. 1—4. <sup>b</sup> 2 Samuel xxviii. 3. Psalm lxxxii. 3, 4. <sup>c</sup> Luke iii. 14.

ends aforesaid, subjection in all lawful things commanded by them, ought to be yielded by us in the Lord, not only for wrath<sup>d</sup> but for conscience sake; and we ought to make supplications and prayers for kings, and all that are in authority, <sup>e</sup> that under them we may live a quiet and peaceable life, in all godliness and honesty.

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## CHAPTER XXVI.

### OF MARRIAGE.

1. MARRIAGE is to be between one man and one woman; <sup>a</sup> neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.

2. Marriage was ordained for the mutual help <sup>b</sup> of husband and wife, <sup>c</sup> for the increase of mankind with a legitimate issue, and for <sup>d</sup> preventing of uncleanness.

3. It is lawful for <sup>e</sup> all sorts of people to *marry*, who are able with judgment to give their consent; yet it is the duty of Christians <sup>f</sup> to *marry in the Lord*; and therefore such as profess the true religion should not *marry* with infidels, <sup>g</sup> or idolaters; neither should such as are godly be unequally yoked, by *marrying* with such as are wicked in their life, or maintain damnable heresy.

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<sup>d</sup> Romans xiii. 5, 6, 7. 1 Peter ii. 17. <sup>e</sup> 1 Timothy ii. 1, 2. <sup>a</sup> Genesis ii. 24. Malachi ii. 15. Matthew xix. 5, 6. <sup>b</sup> Genesis ii. 18. <sup>c</sup> Genesis i. 28. <sup>d</sup> 1 Corinthians vii. 2, 9. <sup>e</sup> Hebrews xiii. 4. 1 Timothy iv. 3. <sup>f</sup> 1 Corinthians vii. 39. <sup>g</sup> Nehemiah xiii. 25—27.

4. *Marriage* ought not to be within the degrees of consanguinity <sup>h</sup> or affinity, forbidden in the word; nor can such incestuous *marriage* ever be made lawful, by any law of man or consent of parties, <sup>i</sup> so as those persons may live together as man and wife.

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## CHAPTER XXVII.

### OF THE CHURCH.

1. THE catholic or universal Church, which, with respect to the internal work of the Spirit and truth of grace, may be called invisible, consists of the whole <sup>a</sup> number of the elect, that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.

2. All persons, throughout the world, professing the faith of the Gospel, and obedience unto God by Christ, according unto it, not destroying their own profession by any errors, everting the foundation, or unholiness of conversation, <sup>b</sup> are and may be called visible saints; <sup>c</sup> and of such ought all particular congregations to be constituted.

3. The purest churches under heaven are subject <sup>d</sup> to mixture and error; and some have so degenerated as to become <sup>e</sup> no churches of Christ, but

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<sup>h</sup> Leviticus xviii. <sup>i</sup> Mark vi. 18. 1 Corinthians v. 1.  
<sup>a</sup> Hebrews xii. 23. Colossians i. 18. Ephesians i. 10, 22, 23.  
and vi. 23, 27, 32. <sup>b</sup> 1 Corinthians i. 2. Acts xi. 26. <sup>c</sup> Romans i. 7. Ephesians i. 20—22. <sup>d</sup> 1 Corinthians v. Revelations ii. and iii. <sup>e</sup> Revelations xviii. 2. 2 Thessalonians ii. 11, 13.

synagogues of satan; nevertheless Christ always hath had, and ever shall have, a <sup>f</sup> kingdom in this world, to the end thereof, of such as believe in him, and make profession of his name.

4. The Lord Jesus Christ is the head of the church, in whom by the appointment of the Father, <sup>g</sup> all power for the calling, institution, order, or government of the church, is invested in a supreme and sovereign manner, neither can the pope of Rome in any sense be head thereof, but is <sup>h</sup> that Antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God; whom the Lord shall destroy with the brightness of his coming.

5. In the execution of this power wherewith he is so intrusted, the Lord Jesus calleth out of the world unto himself, through the ministry of his word, by his Spirit, <sup>i</sup> those that are given unto him, by his Father, that they may walk before him in all the <sup>k</sup> ways of obedience, which he prescribeth to them in his word. Those thus called, he commandeth to walk together in particular societies, or <sup>l</sup> churches, for their mutual edification, and the due performance of that public worship, which he requireth of them in the world.

6. The members of these churches are <sup>m</sup> saints by calling, visibly manifesting and evidencing in and by their profession and walking, their obedience unto that call of Christ; and do willingly con-

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<sup>f</sup> Matthew xvi. 18. Psalm lxxii. 17. and cii. 28. Revelations xii. 17. <sup>g</sup> Colossians i. 18. Matthew xxviii. 18—20. Ephesians iv. 11, 12. <sup>h</sup> 2 Thessalonians ii. 2—9. <sup>i</sup> John x. 16. and xii. 32. <sup>k</sup> Matthew xxviii. 20. <sup>l</sup> Matthew xviii. 15—20. <sup>m</sup> Romans i. 7. 1 Corinthians i. 2.

sent to walk together according to the appointment of Christ, giving up themselves to the Lord and to one another, by the will of God, <sup>n</sup> in professed subjection to the ordinances of the Gospel.

7. To each of these churches thus gathered according to his mind, declared in his word, he hath given all that <sup>o</sup> power and authority, which is any way needful for their carrying on that order in worship and discipline, which he hath instituted for them to observe, with commands and rules, for the due and right exerting and executing that power.

8. A particular church gathered, and completely organized according to the mind of Christ, consists of officers and members: and the officers appointed by Christ to be chosen and set apart by the church, so called and gathered, for the peculiar administration of ordinances, and execution of power, or duty, which he intrusts them with, or calls them to, to be continued to the end of the world, are <sup>p</sup> bishops, or elders, and deacons.

9. The way appointed by Christ for the calling of any person, fitted and gifted by the Holy Spirit, unto the office of bishop, or elder, in a church, is, that he be chosen thereunto by the common <sup>q</sup> suffrage of the church itself; and solemnly set apart by fasting and prayer, with imposition of hands of the <sup>r</sup> eldership of the church, if there be any before constituted therein: and of a deacon <sup>s</sup> that he be

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<sup>n</sup> Acts ii. 41, 42. and v. 13, 14. 2 Corinthians ix. 13.

<sup>o</sup> Matthew xviii. 17, 18. 1 Corinthians v. 4, 5, 13. 2 Corinthians ii. 6—8. <sup>p</sup> Acts xx. 17, 28. Philippians i. 1.

<sup>q</sup> Acts xiv. 23. See the Original. <sup>r</sup> 1 Timothy iv. 14.

<sup>s</sup> Acts vi. 3, 5, 6.

chosen by the like suffrage, and set apart by prayer, and the like imposition of hands.

10. The work of pastors being constantly to attend the service of Christ, in his churches, in the ministry of the word, and prayer <sup>t</sup> with watching for their souls, as they that must give an account to him ; it is incumbent on the churches to whom they minister, not only to give them all due respect, <sup>u</sup> but also to communicate to them of all their good things, according to their ability, so as they may have a comfortable supply, without being themselves <sup>x</sup> entangled in secular affairs ; and may also be capable of exercising <sup>y</sup> hospitality towards others ; and this is required by the <sup>z</sup> law of nature, and by the express order of our Lord Jesus, who hath ordained, that they that preach the Gospel, should live of the Gospel.

11. Although it be incumbent on the bishops or pastors of the churches, to be instant in preaching the word, by way of office, yet the work of preaching the word is not so peculiarly confined to them, but that others also <sup>a</sup> gifted, and fitted by the Holy Spirit for it, and approved and called by the church, may and ought to perform it.

12. As all believers are bound to join themselves to particular churches, when and where they have opportunity so to do ; so all that are admitted unto the privileges of a church, are also <sup>b</sup> under

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<sup>t</sup> Acts vi. 4. Hebrews xiii. 17. <sup>u</sup> 1 Timothy v. 17, 18. Galatians vi. 6, 7. <sup>x</sup> 2 Timothy ii. 4. <sup>y</sup> 1 Timothy iii. 2. <sup>z</sup> 1 Corinthians ix. 6, 14. <sup>a</sup> Acts xi. 19—21. 1 Peter iv. 10, 11. <sup>b</sup> 1 Thessalonians v. 14. 2 Thessalonians iii. 6, 14, 15.

the censures and government thereof, according to the rule of Christ.

13. No church-members, upon any offence taken by them, having performed their duty required of them towards the person they are offended at, ought to disturb church order, or absent themselves from the assemblies of the church, or administration of any ordinance, upon the account of such offence at any of their fellow-members, but to wait upon Christ, <sup>c</sup> in further proceeding of the church.

14. As each church, and all the members of it, are bound to <sup>d</sup> pray continually, for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further it, every one within the bounds of their places and callings, in the exercise of their gifts and graces; so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold <sup>e</sup> communion among themselves, for their peace, increase of love, and mutual edification.

15. Cases of difficulty or differences, either in point of doctrine or administration; wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order; it is according to the mind of Christ, that many churches holding communion together, do by their messengers meet to consider <sup>f</sup> and give their advice in or about the matter in

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<sup>c</sup> Matthew xviii. 15—17. Ephesians iv. 2, 3. <sup>d</sup> Ephesians vi. 18. Psalm cxxii. 6. <sup>e</sup> Romans xvi. 1, 2. 3 John 8—10. <sup>f</sup> Acts xv. 2, 4, 6, 22, 23, 25.

difference, to be reported to all the churches concerned; howbeit these messengers assembled, are not intrusted with any church power, properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches, or persons; or <sup>g</sup> to impose their determination on the churches or officers.

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## CHAPTER XXVIII.

### OF THE COMMUNION OF SAINTS.

1. ALL saints that are united to Jesus Christ, their head, by his Spirit, and faith, although they are not made thereby one person with him, have <sup>a</sup> fellowship in his graces, sufferings, death, resurrection and glory; and being united to one another in love, they <sup>b</sup> have communion in each others gifts and graces, and are obliged to the performance of such duties, public and private, in an orderly way, <sup>c</sup> as to conduce to their mutual good, both in the inward and outward man.

Saints by profession, are bound to maintain a holy fellowship and communion in the worship of God, and in performing such other spiritual services, <sup>d</sup> as tend to their mutual edification; as also

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<sup>g</sup> 2 Corinthians i. 24. 1 John iv. 1      <sup>a</sup> 1 John i. 3. John i. 16. Philippians iii. 10. Romans vi. 5, 6      <sup>b</sup> Ephesians iv. 15, 16. 1 Corinthians xii. 7. and iii. 21—23.      <sup>c</sup> 1 Thessalonians v. 11. 14. Romans i. 12. 1 John iii. 17, 18. Galatians vi. 10.      <sup>d</sup> Hebrews x. 24, 25. and iii. 12, 13.

in relieving each other in <sup>e</sup> outward things, according to their several abilities, and necessities; which communion, according to the rule of the Gospel, though especially to be exercised by them, in the relations wherein they stand, whether in <sup>f</sup> families or <sup>g</sup> churches, yet as God offereth opportunity, is to be extended to all the household of faith, even all those who in every place call upon the name of the Lord Jesus; nevertheless their communion one with another as saints, doth not take away, or <sup>h</sup> infringe the title or property which each man hath in his goods and possessions.

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## CHAPTER XXIX.

### OF BAPTISM AND THE LORD'S SUPPER.

1. BAPTISM and the Lord's Supper, are ordinances of positive and sovereign institution, appointed by the Lord Jesus, the only Law-giver, to be continued in his church <sup>a</sup> to the end of the world.

2. These holy appointments are to be administered by those only, who are qualified, and thereunto called according <sup>b</sup> to the commission of Christ.

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<sup>e</sup> Acts xi. 29, 30. <sup>f</sup> Ephesians vi. 4. <sup>g</sup> 1 Corinthians xii. 14, 27. <sup>h</sup> Acts v. 4. Ephesians iv. 28. <sup>a</sup> Matthew xxviii. 19, 20. 1 Corinthians xi. 26. <sup>b</sup> Matthew xxviii. 19. 1 Corinthians iv. 1.

## CHAPTER XXX.

### OF BAPTISM.

1. BAPTISM is an ordinance of the New Testament, ordained by Jesus Christ, to be unto the party baptised, a sign of his fellowship with him in his death <sup>a</sup> and resurrection ; of his being engrafted into him ; of <sup>b</sup> remission of sins ; and of his <sup>c</sup> giving up unto God, through Jesus Christ, to live and walk in newness of life.

2. Those who do actually profess <sup>d</sup> repentance towards God, faith in, and obedience to our Lord Jesus, are the only proper subjects of this ordinance.

3. The outward element, to be used in this ordinance, <sup>e</sup> is water, wherein the party is to be baptised, in the name of the Father, and of the Son, and of the Holy Spirit.

4. Immersion, or dipping of the person <sup>f</sup> in water, is necessary to the due administration of this ordinance.

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<sup>a</sup> Romans vi. 3, 4, 5. Colossians ii. 12. Galatians iii. 27.

<sup>b</sup> Mark i. 4. Acts xxvi. 16. <sup>c</sup> Romans vi. 4. <sup>d</sup> Mark xvi. 16. Acts viii. 37, 38. <sup>e</sup> Matthew xxviii. 19, 20. Acts viii. 38. <sup>f</sup> Matthew iii. 16. John iii. 23.

## CHAPTER XXXI.

## OF LAYING ON OF HANDS.

1. WE believe that <sup>a</sup> laying on of hands, with prayer, upon baptised believers, as such, is an ordinance of Christ, and ought to be submitted unto by all such persons that are admitted to partake of the Lord's Supper, and that the end of this ordinance is not for the extraordinary gifts of the Spirit, but for <sup>b</sup> a farther reception of the Holy Spirit of promise, or for the addition of the graces of the Spirit, and the influences thereof; to confirm, strengthen, and comfort them in Christ Jesus; it being ratified and established by the <sup>c</sup> extraordinary gifts of the Spirit in the primitive times, to abide in the church as meeting together on the first day of the week was, Acts ii. 1. that being the day of worship, or christian sabbath, under the Gospel; and as preaching the word was, Acts x. 44. and as baptism was, Matthew iii. 16. and prayer was, Acts iv. 31. and singing psalms, &c. was, Acts xvi. 25, 26. so this of laying on of hands was, Acts viii. and xix. for as the whole Gospel was confirmed by <sup>d</sup> signs and wonders, and divers miracles and gifts of the Holy Ghost in general, so was every ordinance in like manner confirmed in particular.

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<sup>a</sup> Hebrews v. 12. and vi. 1, 2. Acts viii. 17, 18. and xix. 6.

<sup>b</sup> Ephesians i. 13, 14.      <sup>c</sup> Acts viii. 7. and xix. 6.      <sup>d</sup> Hebrews ii. 3, 4.

## CHAPTER XXXII.

## OF THE LORD'S SUPPER.

1. THE Supper of the Lord Jesus, was instituted by him, the same night wherein he was betrayed, to be observed in his churches unto the end of the world, for the perpetual remembrance, and showing forth the sacrifice of himself in his death, <sup>a</sup> confirmation of the faith of believers in all the benefits thereof, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him ; <sup>b</sup> and to be a bond and pledge of their communion with him, and with each other.

2. In this ordinance, Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sin, of the quick or dead, but only a memorial of that <sup>c</sup> one offering up of himself, by himself, upon the cross, once for all ; and a spiritual oblation of all <sup>d</sup> possible praise unto God for the same. So that the *profish* sacrifice of the mass, as they call it, is most abominable, injurious to Christ's own only sacrifice, the alone propitiation for all the sins of the elect.

3. The Lord Jesus hath in this ordinance, appointed his ministers to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use, and to take

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<sup>a</sup> 1 Corinthians xi. 23—26.      <sup>b</sup> 1 Corinthians x. 16, 17. 21.      <sup>c</sup> Hebrews ix. 25, 26, 28.      <sup>d</sup> 1 Corinthians xi. 24. Matthew xxvi. 26, 27.

and brake the bread ; to take the cup, <sup>e</sup> and, they communicating also themselves, to give both to the communicants.

4. The denial of the cup to the people, worshiping the elements, the lifting them up or carrying them about for adoration, and reserving them for any pretended religious use, <sup>f</sup> are all contrary to the nature of this ordinance, and to the institution of Christ.

5. The outward elements in this ordinance, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, although in terms used figuratively, they are sometimes called by the name of the things they represent, to wit, the <sup>g</sup> body and blood of Christ, albeit in substance and nature, they still remain truly and only <sup>h</sup> bread and wine, as they were before.

6. The doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood, commonly called transubstantiation, by consecration of a priest, or by any other way, is repugnant not to scripture <sup>i</sup> alone, but even to common sense and reason, overthroweth the <sup>k</sup> nature of the ordinance, and hath been, and is the cause of manifold superstitions, yea, of gross idolatries.

7. Worthy receivers outwardly partaking of the visible elements in this ordinance, do then also inwardly, by faith really and indeed, yet not carnally and corporally, but spiritually receive, and feed

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<sup>e</sup> 1 Corinthians xi. 23—26, &c. <sup>f</sup> Matthew xxvi. 26—28. and xv. 9. Exodus xx. 4, 5.

<sup>h</sup> 1 Corinthians. xi. 26. 28. <sup>i</sup> Acts iii. 21. Luke xxiv. 6. 39. <sup>k</sup> 1 Corinthians xi. 24, 25.

<sup>g</sup> 1 Corinthians xi. 27.

upon Christ crucified<sup>l</sup> and all the benefits of his death: the body and blood of Christ being then not corporally, or carnally, but spiritually present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.

8. All ignorant and ungodly persons, as they are unfit to enjoy communion<sup>m</sup> with Christ, so are they unworthy of the Lord's table, and cannot, without great sin against him, while they remain such, partake of these holy mysteries,<sup>n</sup> or be admitted thereunto: yea, whosoever shall receive unworthily, are guilty of the body and blood of the Lord, eating and drinking judgment to themselves.

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### CHAPTER XXXIII.

#### OF THE STATE OF MAN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

1. THE bodies of men after death return to dust, <sup>a</sup> and see corruption; but their souls, which neither die nor sleep, having an immortal subsistence, immediately<sup>b</sup> return to God who gave them: the souls of the righteous being then made perfect in holiness, are received into paradise, where they are with Christ, and behold the face of God, in light and<sup>c</sup> glory, waiting for the full redemption

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<sup>l</sup> 1 Corinthians x. 16. and xi. 23—26.    <sup>m</sup> 2 Corinthians vi. 14, 15.    <sup>n</sup> 1 Corinthians xi. 29. Matthew vii. 6.    <sup>a</sup> Genesis iii. 19. Acts xii. 36.    <sup>b</sup> Ecclesiastes xiii. 7.    <sup>c</sup> Luke xxiii. 43. 2 Corinthians v. 1, 6, 8. Philippians i. 23. Hebrews xii. 23.

of their bodies; and the souls of the wicked are cast into hell, where they remain in torment and utter darkness reserved to <sup>d</sup> the judgment of the great day; besides these two places, for souls separated from their bodies, the scripture acknowledgeth none.

2. At the last day, such of the saints as are found alive shall not sleep but be <sup>e</sup> changed; and all the dead shall be raised up with the self same bodies, and <sup>f</sup> none other; although with different <sup>g</sup> qualities, which shall be united again to their souls for ever.

3. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, <sup>h</sup> and be made conformable to his own glorious body.

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## CHAPTER XXXIV.

### OF THE LAST JUDGMENT.

1. GOD hath appointed a day wherein he will judge the world in righteousness, by <sup>a</sup> Jesus Christ; to whom all power and judgment is given of the Father; in which day not only the apostate angels shall be judged, but likewise all <sup>b</sup> persons that have lived upon the earth, shall appear before

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<sup>d</sup> Jude 6, 7. 1 Peter iii. 19. Luke xvi. 23, 24. <sup>e</sup> 1 Corinthians xv. 51, 52. 1 Thessalonians iv. 17. <sup>f</sup> Job xix. 26, 27. <sup>g</sup> 1 Corinthians xv. 42, 43. <sup>h</sup> Acts xxiv. 15. John v. 28, 29. Philippians iii. 21. <sup>a</sup> Acts xvii. 31. John v. 22, 27. <sup>b</sup> 1 Corinthians vi. 3. Jude 6.

the tribunal of Christ, <sup>c</sup> to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil.

2. The end of God's appointing this day, is for the manifestation of the glory of his mercy, in the eternal salvation of the elect; <sup>d</sup> and of his justice, in the eternal damnation of the reprobate, who are wicked and disobedient; for then shall the righteous go into everlasting life, and receive that fulness of joy and glory, with everlasting reward, in the presence <sup>e</sup> of the Lord: but the wicked who know not God, and obey not the Gospel of Jesus Christ, shall be cast into eternal torments, and <sup>f</sup> punished with everlasting destruction, from the presence of the Lord, and from the glory of his power.

3. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both <sup>g</sup> to deter all men from sin, and for the greater <sup>h</sup> consolation of the godly, in their adversity, so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the <sup>i</sup> Lord will come, and may ever be prepared to say <sup>k</sup> Come, Lord Jesus, come quickly. AMEN.

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<sup>c</sup> 2 Corinthians v. 10. Ecclesiastes xii. 14. Matthew xii. 36. Romans xiv. 10, 12. Matthew xxv. 32, &c. <sup>d</sup> Romans ix. 22, 23. <sup>e</sup> Matthew xxv. 21, 23, 34. 2 Timothy iv. 8. <sup>f</sup> Matthew xxv. 46. Mark ix. 48. 2 Thessalonians i. 7—10. <sup>g</sup> 2 Corinthians v. 10, 11. <sup>h</sup> 2 Thessalonians i. 5, 6, 7. <sup>i</sup> Mark xiii. 35—37. Luke xii. 35, 36. <sup>k</sup> Revelations xxii. 20.

A

TREATISE  
OF  
CHURCH DISCIPLINE,  
ADOPTED BY THE  
SANSOM-STREET  
BAPTIST CHURCH,

PHILADELPHIA.

Samuel Jones

Son of Man, show the house to the house of Israel.

EZEKIEL.

These things have I written, that thou mayest know, how thou oughtest to behave thyself in the house of God.

PAUL.

PHILADELPHIA:

RENTED FOR THE SANSOM-STREET BAPTIST CHURCH,  
BY ANDERSON AND MEEHAN.

1818.

At an adjourned Church meeting, November 10, 1817, it was Resolved, that the Discipline published by Dr. Samuel Jones, under the direction of the Philadelphia Baptist Association, be read for approbation or amendment by the Church; Mr. Theophilus Harris, who holds the copyright, having given his consent to their printing the same.

The Discipline having been read, it was Resolved, That it be printed, omitting the chapter relating to Ruling Elders.

## ADVERTISEMENT.

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THE Philadelphia Baptist Association, met at Philadelphia, October 5th, 1795, judging our former Treatise of Church Discipline to be materially defective, appointed the writer to revise the same, or write a new one against the next association.

At their next meeting in 1796, he laid before them the reasons why it was not done, which were approved of, and he was requested to prepare it against their next session.

Being met at Lower Dublin, October 3d, 1797, it was read to them, and they appointed a committee of one person from each church to revise it.

The said committee met at Philadelphia, on Wednesday the 13th of December following, and after making some alterations, chiefly verbal, it was agreed it should be printed for the use of the churches.

It will be understood, the writer availed himself of all the help he could derive from such writers on the subject as he had by him, or could find; and he hopes it will appear he has bestowed some pains to render the work serviceable, both as to comprehensiveness of matter and plainness of manner, so far as the requisite brevity would admit.

He thinks it unnecessary to add any thing farther, save that he would beg leave to impress on the minds of the brethren the few following particulars.

First; That they should be careful in the admission of members. Let there be pretty clear evidence of a work of grace. Slackness, or inattention here, has been the bane of the church in all ages.

Secondly; Let there be most unremitting attention to maintain strict discipline. The glory of the church, the

credit of religion, and the prosperity of Zion, depend, in a high degree, on the circumspect walk of its professors, and the vigilant zeal of all, especially of the officers, for the support of order and Gospel discipline.

Thirdly; That the professors of religion should walk together in love and Christian union, is of material consideration. Behold how good, says the psalmist, and how pleasant it is, for brethren to dwell together in unity! " See how these Christians love one another," was the observation of the Heathen, respecting the Christians of the first age. What a pity, that the members of the same family, and even children of the same heavenly Father, and who is also the God of peace, should disagree and wrangle like the sons of darkness!

Fourthly; Be very diligent and circumspect in the discharge of the various duties you owe to God, to yourselves, to one another, and to those of the world. Let all have occasion to observe, that you have been with Jesus, and learned of him. Walk worthy, says the apostle, of the vocation wherewith you are called.

I will only add; That you be particularly careful, to maintain and preserve temper, coolness, and impartiality, in your meetings of business. To be rigid, obstinate, partial, passionate, and overbearing, in administering the concerns of the house of God: how unlike the followers of the meek and lowly Jesus! how unworthy of office under their divine Master!

Now, that the knowledge of God may cover the earth, and his saving power prevail among all nations; and that the churches of Christ may shine in purity of doctrine, strictness of discipline, and in the beauty of holiness, is the unfeigned and fervent prayer of, yours in all Gospel service,

SAMUEL JONES

LOWER DUBLIN, December 26, 1797.

A TREATISE  
OF  
CHURCH DISCIPLINE, &c

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CHAPTER I.

*Of a Gospel Church.*

1. ΕΚΚΛΕΣΙΑ, the word in the original for Church, signifies, *to be called out of*; that is, a Gospel church consists of such persons, as have been *called* out of a state of nature into a state of grace, *called* with an effectual calling, *called* out of the kingdom of Satan into the kingdom of God's dear Son, or are judged in charity to be so *called*. Rom. i. 6, 7. viii. 30. 1 Cor. i. 2. Eph. iv. 1. Heb. iii. 1. 2 Tim. i. 9. 1 Pet. ii. 9.

2. The word church sometimes means the whole body of the elect, and is commonly called the Catholic, or universal church. Eph. i. 22, 23. v. 23. Col. i. 18, 24. This comprehends those in heaven, called the church triumphant, Heb. xii. 23.; those on earth called the church militant, 1 Cor. xii. 28.; and those yet to be born.

3. But the church, of which we now treat, means a number of disciples, saints, or believers, that have been baptised, and united together in Gospel fellowship, and is called a particular church. "Were baptised," Acts ii. 41. "Tell it unto the church," Matt. xviii. 17. "The church that is in their house," Rom. xvi. 5. "That the church may receive edifying," 1 Cor. xiv. 5. "Churches of the saints," 1 Cor. xiv. 33. "The churches of Asia," 1 Cor. xvi. 19. "The church that is at Babylon," 1 Pet. v. 13.

4. A particular church is not parochial, as comprehen

ing all of the same parish; nor diocesan, as if one pastor might have several flocks\*; nor yet provincial, for there were many churches in Judea, Gal. i. 22. Galatia, 1 Cor. xxvi. 1. Macedonia, 2 Cor. viii. 1. much less national.

5. A number of believers are united together into a particular church, by an act of mutual confederation. "Gave their own selves to the Lord, and unto us by the will of God," 2 Cor. viii. 5.

6. Whether the requisite number should be twelve or thirteen, because our blessed Lord and his disciples, at the first celebration of the Lord's supper, made that number, or whether three will be sufficient, because of the promise in Matt. xviii. 20. may be doubtful: but there ought to be so many as to answer the end of that holy institution.

7. When such a number is found in any place, they ought to propose among themselves, or others may propose it to them, to be constituted a church.

8. For this purpose it will be necessary to appoint a time and place where they are to meet fasting. One minister or more should be present to assist, and to preach on the occasion. Acts viii. 14. xi. 22.

9. After a suitable sermon has been preached, the acting minister, being furnished with a list of the names of the candidates, and they standing before him, is to interrogate them; respecting their desire to be constituted a Gospel church, their knowledge of, and satisfaction with each other's qualifications, and their purpose and resolution to walk together in church relation, in love to one another, and in obedience to the requirements of Christ in the Gospel, together with such other questions as will involve the leading particulars of a church covenant; and after they have given their assent to the whole, the church co-

\* We learn from history, that a church never thrives unless the minister lives among them. The practice of pluralities may suit the minister's pride, and save the pockets of the churches, but starves their souls.

venant\* is to be read to them, which they are then, or afterwards, to sign, and the minister pronounces them, in the name of the Lord Jesus, a regular Gospel church, giving them, or their representative, the right hand of fellowship, and wishing them prosperity in the Lord. Is. xliv. 6, Amos iii. 3. Acts xi. 23. 2 Cor. vi. 14. ix. 13.

10. It will be understood that prayers and singing ought to be introduced in their proper places through the whole, and then a suitable address to the constituted church, with a benediction, will close the solemnity.

11. It is this mutual consent, confederation, and union

\* *Covenant of the Sansom-street Baptist Church, Philadelphia.*

We, whose names are subscribed, being desirous to be constituted a church of Jesus Christ in this city, and having all due knowledge of one another as to works of grace on our hearts, our religious principles, and moral characters; desirous, moreover, of enjoying the privileges which pertain to the people of God, in a church relation; having also obtained our letter of dismission for the purpose, from the First Baptist Church in this city: Do, in the name of the Lord Jesus, voluntarily give up ourselves unto the Lord, and to one another, according to his word, to be one body under one head, jointly to exist, and act by the rules of the Gospel; and do promise and engage to do all things by Divine assistance in our different capacities and relations, that the Lord has commanded and requires of us; particularly to deny ourselves, take up our cross, follow Christ, keep the faith, assemble ourselves together, love the brethren, submit one to another in the Lord, bear one another's burdens, endeavour to keep the unity of the Spirit in the bond of peace; and, finally, to honour and maintain them that have the rule over us in the Lord.

This is the Covenant into which we solemnly enter in the fear of God; humbly imploring the Divine assistance and blessing, that we may be built up to the glory of God, the advancement of the Redeemer's interest, and the edification and comfort of our own souls.

And now to the only wise God, Father, Son, and Holy Ghost, be honour and dominion, for ever and ever. Amen.

Done at Philadelphia, on the 15th day of January, in the

of persons into one body, as a particular church, that makes that church distinct from any other church, and that makes the members of it members of that church more than of any other. "Onesimus, who is one of you; Epaphras, who is one of you." Col. iv. 9. 12. "So we, being many, are one body in Christ." Rom. xii. 5.

12. Such particular churches have full power and authority to transact all their own affairs, independent of any other church or churches: such as to choose their own officers, receive members, exercise discipline among themselves, exclude members, if need be, and in general, do every thing that concerns them as a distinct religious corporation. Matt. xviii. 17. 1 Cor. v. —. 2 Thes. iii. 6, 14. Acts i. 5, 23. vi. 3. xv. 4. xxi. 22.

13. No church, however, can be independent of Christ, who is the head of the body, and who, while he has committed the executive power to his church, has retained the legislative in his own hands, or rather, has enacted, by himself or his apostles, all the laws that are necessary, and the church must take heed how they execute the same, as they will answer it to their Lord and Master. "One is your Master, even Christ. Hear ye him." Matt. xvii. 5. xxiii. 8. "There is one law-giver." James iv. 12.

14. Under the law, every member of the congregation was a member of the church. The church and congregation were then commensurate, but under the Gospel they are distinct from one another. For though the church be in some sense congregational, yet the church and congregation are two distinct things, so that the one word should not be used for the other, as if they were synonymous.

15. A particular church, constituted as above, is said to be a church essential, but not complete, while destitute of officers. These were either extraordinary or ordinary; the first comprehending apostles, prophets, and evangelists; and the other, bishops,\* or ministers, or elders and deacons to which some add, ruling elders.

\* The terms in the New Testament expressive of those that labour in word and doctrine, are the following:

*In the Greek.*

*Rendered in English.*

*Applied to*

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† If they are called Preachers but once, yet we read of preach, preaching, preached, preached, and preachetl, about 140 times, and these imply a Preacher.

The Summary of the English, exclusive of Christ and the Apostles will be; Ministers 14, Elders 14, Teachers 7, Bishops 3, Stewards 2, Overseer 1, Pastor 1, Preacher 1. Inclusive of Christ and the Apostles, Ministers 25, Elders 17, Teachers 9, Bishops 4, Stewards 3, Overseer 1, Pastor 1, Preacher 3.

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## CHAPTER II.

### *Of Ministers.*

1. THE names or titles appropriated to those officers in the New Testament, are either such as seem to belong to them, in virtue of their office, as common names, while they have not taken the charge of any particular church, and then they are called teachers or preachers Acts xiii. 1. 1 Cor. xii. 28. Rom. x. 14.; or they are such as arise from their taking the charge of some church, and then they obtain relative titles, and are called pastors. Eph. iv. 11. Overseers or bishops, Acts xx 17, 28. Elders, 1 Tim. v. 17. Stewards, 1 Cor. iv. 1. Ministers, Col. iv 7. 1 Tim. iv. 6.

2. The qualifications for this office are pretty clearly pointed out, both in a positive and negative way, natural, moral, and evangelical. Luke xxi. 15. 1 Tim. iii. 2—6. Tit i. 5—9. 2 Tim. ii. 24. iii. 15, 17. Acts xviii. 24. Rom. ix. 3. xi. 14.

3 To this office persons must be called: First, of God, styled the inward call, which is a call for the glory of God in the salvation of the souls of men, and a strong desire to be made useful in that way, with a persuasion of God's designation of the person for the office. This is the voice of God in his conscience. Is. xlix. 5. Jer. i. 5 xxiii. 21. Heb. v. 4. 1 Cor. ix. 16, 17. Rom. x. 15. Secondly, They must be called of the church, whose duty it is to

look out for useful gifts; and when they have reason to hope that they discover some appearance thereof in any, they should move such to the trial of their gifts; or the person whose mind is impressed, may offer himself, 1 Tim. iii. 1.

4. If, after any one has been on trial some time, the appearances are promising, the church ought to give him a letter of license, \* for the exercise of his gifts abroad, his encouragement and further improvement, and to obtain the opinion of others concerning his gifts. "Lay hands suddenly on no man." 1 Tim. v. 22.

5. After he has been on trial a longer or shorter time, according to circumstances, the church should proceed to invest him more fully with, and confirm him in, the ministerial office, by ordination.

6. The essence of ordination consists in the call of the church, in their voting in his favour, and designating him by said vote to the ministerial work, which power it was necessary should be lodged somewhere, with a view to maintain order; that no person who deems himself called and qualified for the office, might enter upon it without the approbation of others, and this power was lodged in

\* To all people, to whom these presents shall come: The Baptist church at \_\_\_\_\_, sendeth greeting. The bearer hereof, our beloved brother \_\_\_\_\_, being a man of good moral character, real piety, and sound knowledge of divine things; and having been called to the exercise of his ministerial gifts, whereof we have now had considerable trial, both in private and public; we have judged him worthy; and do therefore hereby license and authorize him to preach the Gospel wherever he may have a call; not doubting, but that in due time, circumstances will lead on to a more full investiture of him in the ministerial office, by ordination. In the mean time, we recommend him to favour and respect, praying the Lord may be with, and abundantly bless him.

Done at our meeting

the church. But nevertheless, it is expedient and necessary, in order to give the designation weight and solemnity, that there should be a public and formal procedure, when we instate a person in the ministerial office, Luke x. i. Acts xiv. 23. Mark iii. 14.

7. For this purpose, having called one or more ministers to their assistance, and all met fasting, a sermon should be preached suited to the occasion. Then, after seeing the person's license, and the vote for his ordination, one of the ministers should interrogate him respecting his call of God, his motives, his doctrinal knowledge, his soundness in the faith, and his resolution to persevere with diligence. Having given satisfaction, he is desired to kneel, and the ministers present lay their hands on his head, accompanied with suitable words, and one prays. Then he rises up, and they address him in terms of congratulation, bid him a welcome to take part with them of the holy ministry, and give him the right hand of fellowship. After this a charge is delivered, and prayer, with singing, having been introduced in their proper places through the whole, a benediction closes the solemnity. "With the laying on of the hands of the presbytery, or eldership," 1 Tim. iv. 14. "And when they had ordained them elders in every church, and had prayed with fasting," Acts xiv. 23. "Lay hands suddenly on no man," 1 Tim. v. 22.

8. The ministers ought to give him a certificate of his ordination.\*

9. We should now proceed to treat of the duties of the ministerial office. But although a person, in virtue of his ordination, is fully instated in his office, and has a right to discharge every part of it, when called thereto, yet while he remains only a teacher or preacher, and is not connected with any church as their pastor or minister, he can have but little to do besides preaching. It will therefore be proper to defer the consideration of the duties of the pastoral office, until we have treated of his acquiring that title, by means of taking the oversight of some church, which will much enlarge his sphere of action.

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### CHAPTER III.

#### *Of Deacons.*

1. THE business of deacons originally, in the church of Jerusalem, was very extensive, for the church consisted of thousands, and had all things in common, Acts ii. 41—44. iv. 32. v. 14. But, through a change of circumstances in the church, their work is now brought to a less compass.

2. They are to take charge of the outward concerns of the church, particularly to serve tables, Acts vi. 2, 3. The Lord's table, 1 Cor. x. 21. that of the poor, and the minister's table. They are therefore to see, that the members of the church contribute to all necessary uses, according to their abilities, 1 Cor. xvi. 2 2 Cor. ix. 7.

3. Their qualifications are set down in Acts vi. 3. 1 Tim. iii. 8—13.

of , in the presence of said church, and a full assembly met, solemnly ordain and set apart, to the said sacred office of the ministry, by imposition of hands, prayer and other rituals among us in that case in use, the said bearer, our worthy and reverend brother , whom we therefore recommend, as such, to favour and respect.

4. The manner of executing their office is with impartiality or simplicity, cheerfulness, compassion, tenderness, and faithfulness, Rom. xii. 8.
5. They are to be set in the office by ordination, much after the same manner as ministers, Acts vi. 3—6.
6. By the faithful discharge of their office, they purchase to themselves a good degree, and great boldness in the faith, 1 Tim. iii. 13.

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## CHAPTER IV.

### *Of Settling a Minister.*

1. A person having been regularly ordained a minister of the Gospel, as we have seen in Chap. II. he is qualified to become a pastor or minister of any destitute church.
2. This is done in consequence of a call and invitation of some church, and his accepting of the call on the terms proposed, or such as they may agree upon. Calling of him to preach, ordaining of him, and his being even a member of said church, is not sufficient. There ought to be a mutual agreement between him and the church, whereby he becomes theirs, and they his. Col. i. 7.
3. How unanimous a church ought to be in the choice and settlement of a minister, it may be hard to say. On the one hand, a bare, or even a large majority, will not be sufficient, while, on the other hand, an unanimous vote may not always be obtained, and, perhaps, in some cases, may not be absolutely necessary. The more unanimous, however, the better.
4. The congregation also is not to be neglected in this business. For as their good is to be kept in view, and as part of the support is expected to come from them, it ought to be known, that the person proposed to be settled gives pretty general satisfaction. 1 Tim. iii. 7. 3 John 12.

5. In settling a minister, having appointed a time and place, and invited a council from one or two of the neighbouring churches to assist, and to witness the transaction, one of the ministers, after praying and singing, should preach a suitable sermon. Then he, or another of the council, is to put such questions to the minister to be settled, and to the representative of the church appointed for that purpose, as will draw from each of them promises to fulfil their respective parts of the covenant and agreement between them, upon which he pronounces him, in the presence of God, and of the whole assembly, to be the pastor and overseer of that church, and said church to be his flock and charge. Then the settled minister and representative of the church give each other the right hand of fellowship, with expressions of mutual joy and congratulation.

6. After this a charge should be delivered to the settled minister, Col. iv. 19. and his church; and then, prayer, singing, and a benediction, will close the service.

7. The transactions of the day, and particularly the terms of agreement between the settled minister and the church, should be entered at large on the records of the church.

8. Some may say, that so much formality in the business, with witnesses, is unnecessary, and that a private agreement between the parties is sufficient. But as a public form of marriage is indispensable; so the above is expedient and useful, as might be shown were it necessary.

9. The duties incumbent on the pastor of a church, are many and great, and blessed is he who is found faithful therein.

19. He is to exercise love, care, tenderness, watchfulness, and diligence, in all the duties of going before, feeding and defending the flock, the sheep and the lambs, the strong, the weak, and diseased, John xxi. 15, 17. Acts xx. 29. 1 Pet. v. 2. 2 Jer. iii. 15. He is to preach in season

and out of season—attend funerals—administer the ordinances of baptism and the Lord's supper\*—take the lead in church government—visit the flock—particularly the sick—pray for and with them—catechise the young, and defend the faith; besides the duties of the closet, of the study, and his frequent calls abroad, to visit and supply the destitute, settle differences, attend at ordinations, associations, &c. &c.

“ And who is sufficient for these things? ” 2 Cor. ii. 16.

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## CHAPTER V.

### *Of Dissolving the Connexion between a Pastor and his Church.*

1. THE connexion between a pastor and his church is very binding, not unlike that between man and wife, and, like that, it should not be dissolved for every cause.

2. A manifest and material breach, however, of the contract between them, will justify a separation.

3. To which we may add one cause more; i. e. when variance, disagreement, animosity, and ill-will, take place between them, or between him and many of them, to such a degree as to preclude a rational prospect of his future usefulness among them.†

\* It has been thought by some, that a minister cannot warrantably administer the ordinance of the Lord's supper in or to a church, where he is not a member and settled. But why he may not do it occasionally, as persons are admitted to occasional communion, where they are not members, it is hard to say, when he has the call of the church to do it. It should seem that the call of the church to an occasional act, must be equivalent to its call to stated acts.

† See Joshua Thomas's History of the Baptists in Wales, p. 169.

4. In this case it will not be very material, as to the separation, who may be to blame. Nor will a majority, even a pretty large one, in the minister's favour, make it prudent for him to continue, any more than it would justify his first settlement among them, *Acts xxii. 18.*

5. As a pastor in such circumstances ought not to stay among them in support of a party, so neither ought he to run away from them, nor yet should they use harsh measures with him: but matters of difference ought to be first accommodated in the best manner they can, that they may part in love so far as may be.

6. For this purpose, it will be necessary to call a council from a neighbouring church or churches, the very same, if they can be had, as were witnesses of the settlement.

7. At this meeting, peace and an accommodation of all matters of variance should be laboured after, that the pastor may be dismissed and recommended in as respectful a manner as circumstances will admit, in order that his character may not suffer abroad more than need be, nor his usefulness elsewhere be prevented.

8. Should the church prove refractory, and in their ill-humour, refuse to give the pastor such a character and dismission as he deserves, the council may and ought to give him, from under their hands, a brief statement of matters in variance, together with their opinion, and such a recommendation as they can answer for to God and their own consciences.

9. If convenient, public worship may close the meeting.

## CHAPTER VI.

*Of the Duties of Members to their Pastor.*

1. THE members of a church owe all their duties in a way of obedience to the will of God revealed in his word.

2. These are to be performed in love to our Lord Jesus Christ, John xiv. 15, who is the great prophet, priest, and king of his church, unto whom all power in heaven and earth is given, Matt. xxviii. 18. our law-giver, Is. xxxiii. 22. the head of his church, Eph. i 22 and who is to be honoured, John v. 23. and obeyed in all things as God over all, blessed for ever, Rom. x. 5.

3. All church members, therefore, are under the strictest obligations to do and observe whatsoever Christ has enjoined on them, in particular the duties they owe to their ministers.

4. They ought to pray for them, that God would assist them in, and bless their labours, Eph. vi. 19. Col. iv. 3. 1 Thes. v. 25. 2 Thes. iii. 1. Heb. xiii. 18. and that he would support them under all their trials and afflictions, 2 Thes. iii. 2.

5. They ought to obey them in the exercise of every part of their official authority, according to the word, Heb. xiii. 17.

6. They ought to treat them with respect and esteem, 1 Tim. v. 17. 1 Thes. v. 12, 13. Phil. ii. 29. Gal. iv. 15. 3 John ix. 10.

7. They ought to stand by them in their trials, afflictions, and sufferings, 2 Tim. i. 15. iv. 16. 1 Cor. xvi. 10. 1 Tim. v. 19.

8. They ought to contribute towards their maintenance, that they may apply themselves to the extensive duties of their office, Acts vi. 2, 4. See Confession of Faith, chap. xxvii. § 10.

9. Pastors of churches have a divine right to their support, if the church is able to give it without being oppressed, or so far as they are able, than which nothing is more manifest in the New Testament. "For the workman is worthy of his meat," Matt. x. 10. Luke x. 7. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" 1 Cor. ix. 11. "Do ye not know, that they who minister about holy things, live of the things of the temple? and they who wait at the altar, are partakers with the altar? Even so has the Lord ordained, that they who preach the Gospel should live of the Gospel," 1 Cor. ix. 13, 14. "Let him that is taught in the word, communicate unto him that teaches in all good things," Gal. vi. 6. See 1 Tim. v. 17, 18.

10. These passages of holy writ are so unequivocal and express, that no one can evade their force.

11. Mr. Hooker well observes, that "they, who will not pay their ministers, would not pay any one his due, could they refuse with the same temporal impunity." Every one knows, that those, who will not do justice, farther than the law compels them, are destitute of an honest principle.

12. Nothing but ignorance of his duty, or covetousness and want of principle, or both, can induce to neglect or refuse paying; and a covetous brother should be expelled the church, and kept no company with, 1 Cor. v. 11.

13. When a people neglect their duty in regard to the support of their minister, they are not only wilful neglecters of the divine law, but must otherwise be great losers, both as they forfeit a right to the divine blessing, as also because their minister will be less capable of, and prevented from, serving them to the same advantage, Gal. vi. 6, 7. 2 Cor. ix. 6—8.

14. This support of the minister should not be done in the way of charity, or alms, but as a matter of right; and, if the people are able, it ought to exceed his bare necessity.

ty, that he may be able to be exemplary in acts of hospitality, 1 Tim. iii. 2.

15. If any church and congregation are not able to give their minister a comfortable support, but are willing to do what they can towards it, it will perhaps be duty, at least very commendable, in the minister, to forego a part of his right, rather than leave them, and apply himself to some business to make up their deficiency, 1 Cor. ix. 12.

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## CHAPTER VII.

### *The Duties of Members towards each other.*

THE principal of these are the following :

1. Love one another, John xiii. 34, 35. xv. 12, 17. Rom. xii. 9, 10. xiii. 8—10. Gal. v. 15. 1 Pet. i. 22.
2. Avoid every thing that tends to cool love, and make disagreeable impressions, Gal. v. 26. In order to this, they should avoid whispering and backbiting, 2 Cor. xii. 20. Evil speaking and surmising, James iv. 11. 1 Tim. vi. 4. tattling and being busy-bodies, 1 Tim. v. 13.
3. No one should indulge shyness in himself towards another, but immediately make known to the other his grievance and suspicion: and when he discovers shyness in another, he should inquire after the reason of it, Matt. v. 23, 24. Eph. iv. 26.
4. Bear with one another, Matt. xviii. 21, 22. Rom. xv. 1. Gal. vi. 2.
5. Promote peace and harmony, Eph. iv. 3. Rom. xiv. 19. 1 Thes. v. 13.
6. Advance one another's spiritual benefit and edification, 1 Cor. xiv. 26.
7. Watch over one another for good, and admonish one another, when occasion requires, but in much love and tenderness, Rom. xv. 14. 2 Thes. iii. 15.

8. Exhort and stir up one another to a diligent attendance on the means of grace, Heb. x. 25. Acts ii. 42.

9. Stir up one another to zeal in holy living, and in supporting the Gospel.

10. Should not divulge what is done in church meetings, Cant. iv. 11. It is a shame to divulge the secrets of a family, much more those of a church.

11. Relieve the necessities of the poor, Matt. xxv. 40. John xii. 8. Rom. xii. 13. xv. 26. Gal. ii. 10. Deut. xv. 7, 11. 1 Cor. xvi. 1, 2. 1 John iii. 17. There is no good reason, however, can be given, why a church should refuse the assistance, which the good and wholesome laws of the land offer: But the deacons ought to agree with the overseer of the poor at so much a year, and then find a place near the meeting house, where they will be taken good care of and live comfortably, and if the deacon must give more than he receives from the overseer, let the church make up the difference.

12. The church should also assist such as are not so helpless or needy as to be put on the town, yet may stand in need of assistance at times, especially when some accidents have befallen them.

13. In the last place they should not go to law with one another, if matters can be accommodated in the church, or by reference, 1 Cor. vi. 1—7. It is true, the circumstances of the church being so materially altered now, from what they were in the apostolic day, may be thought to render the reason of the injunction in the above text less forcible; yet the mode of reference is at any time more eligible, not only from prudential considerations, but as being more friendly and kind, and, in some instances, more just. For, although the law always has justice in view, yet justice is not always within its reach, of which a Christian should never take advantage against any one, not to say a brother. But by leave of the church, recourse may be had to the civil law.

## CHAPTER VIII.

*Of Admission of Members.*

1. WE have already observed, p. 10. that every particular church has full power and authority, to transact all its own affairs, for its well being, independent of any other church, or combination of churches.

2. The chief part of church power, exercised under Christ, and according to the rules of the Gospel, is versant about four things: the choice of their own officers, the admission of members, governing of them, and finally their exclusion, when they prove unworthy of a place in the house of God. Rom. xiv. 1. Acts ii. 41. 1 Cor. v. 13.

3. Admission is either out of the world, or from other churches.

4. When persons are wrought upon and turned to the Lord, under a real work of conviction and conversion, it will be their duty to offer themselves for baptism, and give themselves members of some Gospel church that may be near them, with whom they may walk in fellowship, and enjoy the privileges of the house of God, appointed for their nourishment and growth in grace. Acts ii. 38. Is. xliv. 5. lvi. 6. 2 Cor. viii. 5.

5. To this end, it will be proper for the candidate to acquaint the minister or pastor beforehand of his design; which is commonly done, that the minister, after conversing freely with him, may either encourage or discourage.

6. There is no doubt, but that every Gospel minister has a right, in virtue of the commission, to baptise all such meet subjects, as apply to him for baptism, and afterward the church may receive them on the testimony of said minister, or on their giving in their religious experience.

7. But, since the church has a right to obtain full knowledge of the experience, religious principles, and moral

conduct of those that offer themselves for membership ; and forasmuch as it is edifying, and tends to excite and increase Christian fellowship, to hear persons declare what the Lord has done for them, Psalm lxvi. 16. ; and also, as it may be of use to administer the holy ordinance of baptism in a more open and public way ; it will be better for persons to be examined in the first instance before the church, either on the day of preparation before communion, or at any other time, and then baptised.

8. The prerequisites for baptism and admission into the church are, godly experience, soundness in the faith, and a regular life.

9. Knowledge of the first will be best obtained, by letting persons declare, in their own way, the gracious dealings of the Lord with them, such questions being put occasionally as will assist and lead them on. 1 Peter iii. 15. The second should be confined to the essentials of religion. Rom. xiv. 1. xv. 7. And we attend to the last, as the necessary fruit, without which, their pretension to religion must be vain. Titus ii. 12, 14. iii. 8.

10. In admitting persons to baptism, and then into the church, all precaution should be attended to, and carefulness used, that we open not the doors too wide on the one hand, nor on the other keep them too close. Zech. iv. 10. Matt. xii. 20. Isaiah xxvi. 1—6. Particularly, when they give in their religious experience, seek to discover, whether they have been convinced of righteousness, as well as of sin ; whether they have only felt the power of the law, or have also discovered the glory of the Gospel. John xvi. 8.

11. When the church is pretty generally satisfied with the parties' confession and conversation, they are, after being baptised, to be received into the church as members

12. In doing this, the minister, after a brief introduction, inquires whether they will watch and be watched over, give and receive admonition and reproof as occasion may require, keep their places in the church, contribute accord-

ing to their abilities towards all necessary uses, and in all things walk in a professed and willing subjection to the commands and institutions of Christ in the Gospel: the which having promised, he gives them the right hand of fellowship, bids them a welcome among the disciples, prays, and gives out a suitable hymn. 2 Cor. viii. 5. Acts ii. 41. 2 Cor. vi. 14. Those who practise laying on of hands will know when to introduce it.

13. If the case of the applicant be pretty doubtful, his baptism, and consequently admission, had better be deferred: but this should be done with much tenderness and suitable encouragement, when there are some hopeful appearances.

14. Persons are sometimes admitted from other churches to transient and occasional communion, without transferring their membership, and this may be done without letters of recommendation, when they are known, but not otherwise. Acts xviii. 27. Rom. xvi. 1, 2. Col. iv. 10.

15. When any member's residence is, in Providence, removed to a distance from the church whereof he is a member, and more convenient to attend with another church of the same faith, he ought to apply to the church of which he is a member, for a letter recommendatory and dismissive to the church more contiguous to him, and the church whereof he is a member ought to give him such a letter, if he is in good standing among them, directed to the church to which he is dismissed, and said church ought to receive him, unless they should have good reason to refuse. Rom. xvi. 1. Acts ix. 26, 27. xviii. 27.

16. It is a good general rule, that persons ought to be members of such churches as are nearest to them; for they cannot otherwise so well enjoy the benefit of membership, nor perform the duties that arise out of church relation.

17. There may be, however, cases that will make against this rule, particularly when persons plead greater benefit to themselves in a church more remote; and they ought

to be attended to, provided the other church be not too remote; for edification is the first object of church relation, and their entering into the relation at first was a voluntary act; nor should a church be made a prison of, wherein to confine people against their will.

18. It is certain there can be no dismission to the world; and it is doubted, whether it would be regular for a church to dismiss to another church, with which it can hold no communion: but in this case it may give a few lines, signifying the person's character and standing with them.

19. When a person offers, who is a member of a church differing in faith and order, then, satisfaction is to be required touching the points in difference.

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## CHAPTER IX.

### *Of Church Censures.*

1. CHURCH censures are properly but two; admonition or rebuke, and excommunication; for suspension, in most cases, is rather a delay or postponement of censure.

2. Admonition and rebuke are nearly synonymous. The first is of the nature of advice, entreaty, warning, 1 Cor. x. 11. Acts xxvii. 9. 2 Thes. iii. 15. 1 Tim. v. 1. Tit. iii. 10. The other carries in it more of reprobation, severity, and authority, Levit. xix. 17. Luke xix. 39. 2 Tim. iv. 2. Tit. ii. 15.

3. Admonition or rebuke is either private or public.

4. Private admonition is when the offence, whether against God, or more especially against a particular person, is private and not much known, Rom. xv. 14. Luke xvii. 3.

5. In this case, the offended brother is not to divulge the matter, but to go to the offender, and endeavour in a tender, friendly manner, to convince and reclaim his bro-

ther. If he succeeds, and the offending brother shows signs of repentance, and promises amendment, the matter is to end there. But if not, the offended brother is to take one or two of the brethren with him, such as he shall judge most likely to gain on his brother. If this admonition also should take no effect, the matter is to be brought before the church, Matt. xviii. 15—17.

5. This rule holds good, let the offence be of ever so heinous a nature, provided it be private.

6. When it is brought before the church, after the charge is proved, should he deny it, the minister is to admonish, and endeavour in the spirit of meekness to reclaim the offender, 1 Tim. v. 20. Tit. i. 13. Should this prove ineffectual, and the offender continue obstinate and impenitent, the church is to proceed to higher acts of censure, and, in some cases, if he is penitent, as we shall see in the 17th verse, Matt. xviii. 17.

8. Should any private matter be brought into the church, before the previous steps have been taken, the person that brings it in ought to be severely reproofed and admonished, and that publicly before the church, for his irregular and injurious conduct therein: yet, nevertheless, the church must now take it in hand, forasmuch as it will then be no longer private, but will require public satisfaction.

9. Public admonition, or rebuke, also takes place in regard to public offences, of a less heinous nature, but unseemly in Christians, and unworthy of their vocation, Rom. xiv. 22. Matt. v. 22. 1 Cor. viii. 12.

10. Suspension is to be used, when a person, under the first admonition or rebuke in the church, proves incorrigible. For, since there is to be a second admonition, Titus iii. 10. he ought, while we are waiting to see the effects of the first, to be put under suspension, and debarred the privileges of the church, Rev. ii. 21.

11. When a charge is brought into the church against a person, if he denies it, and witnesses are not at hand, or

some other circumstances make it inconvenient for the present to discuss the matter, it will be necessary to lay him, in the mean time, under suspension from the Lord's table, until the matter can come to a hearing, Lev. chapters XIII. XIV.

12. Suspension is also used, when the offence is not sufficiently great, or is not yet ripe for the great sentence of excommunication. Such is not to be accounted as an enemy, but to be exhorted as a brother; in union, though not in communion. 2 Thes. iii. 6, 7, 10, 11, 14, 15.

13. To the above three cases, wherein suspension is to take place, we may add a fourth, and that is, when a person is called in question for some high misdemeanor, for which he ought to be excommunicated, it is thought, that if there are strong signs of genuine repentance, the infliction of the sentence ought to be dispensed with, yet nevertheless, the guilty person ought to be suspended from communion for a time, as a testimony of the church's indignation against every species of wickedness, and in vindication of the honour and glory of God. Thus the Lord appointed concerning Miriam, that she should be shut out of the camp seven days, and then received in again. Numb. xii. 14, 15.

14. The last and highest act of church censure is excommunication, to which recourse must be had, when previous censures have not their due effect, in bringing persons dealt with to repentance, provided the matters for which they are under dealing, with the circumstances of aggravation during the course of said dealing, manifestly involve immorality or heresy.\*

15. Acts of immorality include not only the particulars of the decalogue, but also the commands, appointments, institutions, and ordinances contained in the New Testament: for a breach of any positive injunction, or require-

\* It is thought that Matt. xviii. 17. 1 Cor. v. 3, 5. refer not to excommunication.

ment of divine authority, must involve in it a breach of morality.

16. There should be care taken, however, not to make forced constructions of implicit immorality, as for instance, to charge a person with transgressing the rule in Heb. x. 25. and breach of covenant, because he neglects his place, attends worship elsewhere, and perhaps with those of a different persuasion, but pleads greater edification, and, perhaps, conscience,\* lest we should act the part of Diotrephes. 3 John 10.

17. When a member is found guilty of some gross act of immorality, and which is notorious and scandalous, the church should proceed to this censure in the first place, without the previous steps of admonition and reproof, in order to vindicate the credit of their hely profession, and to manifest their abhorrence of such abomination, 1 Cor. v. 1, 7, 13. 1 Tim. v. 24.

18. Such as are heretical in their principles, denying some essential doctrine, or holding and teaching such as may be unfounded and scandalous, come under the notice of this ordinance, Gal i. 6, 7. compare1 with chap. v. 12. 1 Tim. i. 10, 20. vi. 3—5. 2 Tim. ii. 16—18. Rev. ii. 14, 15, 20. 2 Cor. ii. 6.

19. The charge being sufficiently proved in the opinion of the church, and they having determined on the person's exclusion, and set the time for that purpose, the minister is to lay open the heinousness of the crime, with the aggravating circumstances thereof, and the scandal such an one is become to religion; he is to apply the particular places of scripture, that may be pertinent to the case, in order to charge the offence home on the conscience of the offender, if present, and that others also may fear; he is to open the nature and end of the censure, expressing the solemn

\* See Dr. Owen on the nature of a Gospel Church, p. 109, 225.

sense of himself and church on this awful occasion ; and then he is, in the presence of the church, to cut off and seclude such an offender by name from the union and communion of the church, so that he is not, henceforth, to be looked upon, deemed or accounted a brother, or a member of such a church, until God shall restore him again by repentance, for which they pray.

20. This exclusion is an authoritative putting of such a person out of the church, to keep it pure, and in order to his being humbled and broken under a sight and sense of his sins, and where there are signs of this, he ought to be restored, 2 Cor. ii. 6, 7, 8.

21. When a person about to be excommunicated judges himself aggrieved by party influence or otherwise, he has a right to insist on a council being called from a neighbouring church or churches, and the church ought to agree to it, and allow him the choice of one half of the council.

22. If the church should refuse to call in a council, and cut the person off, or should they do it contrary to the advice of the council, the person aggrieved may lay a statement of his case before the Association, who may appoint a council, and if the church should refuse to admit of a rehearing before said council, or should refuse to abide by the decision of the council, the Association may bring said church under dealing, and, if the church continues obstinate, a neighbouring church may receive the aggrieved person into their communion\*.

23. In transacting church business, it is not to be expected that unanimity will always prevail : Some will, at times, be in the minority. These have sometimes taken offence, and declined keeping their places in the church for a while. This is very wrong and irregular. For suppose a church does ever so wrong, yet any individual, after bearing his

\* See the Confession of Faith, Chap. XXVII. § 15. Also, Teach's Glory of a true Church, p. 18.

testimony against it, has done his duty, and cleared his conscience, and ought therefore to keep his place, except in case of material defection from the faith. It has been thought by good men, that our Lord communed with Judas, though he knew at the time what he was.

24. Although a church may refuse a person when he offers for membership, if they have good cause to suspect that he is not truly religious, yet they have no right to exclude him afterward, upon the like suspicion. They may at first judge in his favour, but cannot afterwards reverse the sentence. Excommunication is only for immorality or heresy. As for their dying away, or seeming to die away in religion, the rule is, "Let them grow together until the harvest," Matt. xiii. 30.

25. There ought to be meetings of business every month, two months, or quarterly, and not do all their business on days of preparation, lest something should happen that might discompose the minds of some, and so unfit them for the holy communion next day.

26. Every church should keep a book of records, and enter therein all their transactions, that it may at any time afterwards be known what was done, and how it was done.

## CHAPTER X.

*Of the Fellowship and Communion of Churches*

1. CHURCHES of the same faith and Gospel order, so far as is necessary to communion; as they have all drank into and of one and the same spirit; as they are branches of one and the same body, and hold to one and the same head; and as they have one Lord, one faith, and one baptism: they therefore may, and ought to have and enjoy fellowship and a friendly intercourse together, as occasion may require and opportunity serve, in the discharge of those relative duties, which may tend to the mutual benefit and edification of the whole. 1 Cor. xii. 13. Eph. iv. 5. John xvii. 20—26. To mention a few.

2. They should be ready to assist one another, when required, in difficult cases.

3. Such as have ministerial gifts to spare, should be ready and willing to supply such as may be destitute. Cant. viii. 8.

4. Admit one another's members, of regular standing, to transient communion, when opportunity may serve.

5. Dismiss and receive members to and from one another.

6. They should assist one another with money, as well as advice, if need be, and in general perform all acts of kindness towards each other, as neighbouring, though distinct families, or branches of the one great family and household of faith.

7. And lastly, they have fellowship and communion together, for their mutual benefit, in the social duties of an association.

## CHAPTER XI.

*Of an Association.*

1. AN Association consists of delegates, or messengers, from different particular churches, who have agreed to associate together, at stated times, to promote their own interest and the good of the common cause.

2. This practice is recommended by the reason of things, the spirit of religion, and apostolic practice, *Acts xv.*

3. The meeting thus of churches by their delegates is of special use; to gain acquaintance with, and knowledge of one another—to preserve uniformity in faith and practice, *Phil. iii. 16.*—to detect and discountenance heresies—to curb licentiousness in the wanton abuse of church power—to afford assistance and advice in all difficult cases—to contribute pecuniary aid where necessary—to make appointments of supplies for destitute churches—and every way advance and secure the interest of religion, and strengthen and draw closer the bonds of union and fellowship.

4. Other churches, besides those that enter at the original constitution, may be admitted, on making application, and giving satisfactory evidence in regard to their faith and practice, regular order and good standing.

5. The delegates thus assembled are, properly speaking, only an advisory council. They are not armed with coercive power, to compel the churches to submit to their decisions; nor have they any control over the acts or doings of the churches. Every church still remains independent.

6. Nevertheless, the associated body may exclude from their connexion any church that may act an unworthy part. This our association did some years ago, as also, virtually, last association. Indeed, it would be absurd to examine churches at their admission, if afterward they are to be

continued in the connexion, let their principles and practice be what they may, see Chap. X. ver. 22. vide also Confession of Faith, Chap. XXVII. § 15. Our late Discipline, p. 61. Dr. Owen on the Nature of a Gospel Church, p. 254.

7. Let it not be thought, that this power of the association over the churches in connexion with it, disannuls or destroys the independence of those churches; for if any church of the associated body should become unsound in their principles, or act irregularly and disorderly, and will not do what may be just and right; such a church will still remain an independent church, though an heterodox and irregular one; but it would be inconsistent and wrong in the association, to suffer such a church to continue among them, since, besides other confederations, they would hereby become partakers of their evil deeds. The association can take nothing from them but what it gave them. This, in such circumstances, it certainly may and ought to do.

8. From what we have said, as well as from considering, that the union of churches in an association, is a voluntary act, a voluntary union or confederation, like the voluntary confederation of members into a church, it follows that every church stands in the same relation to its association, as a member does to his church, and therefore is examined in the same manner on admission. Hence,

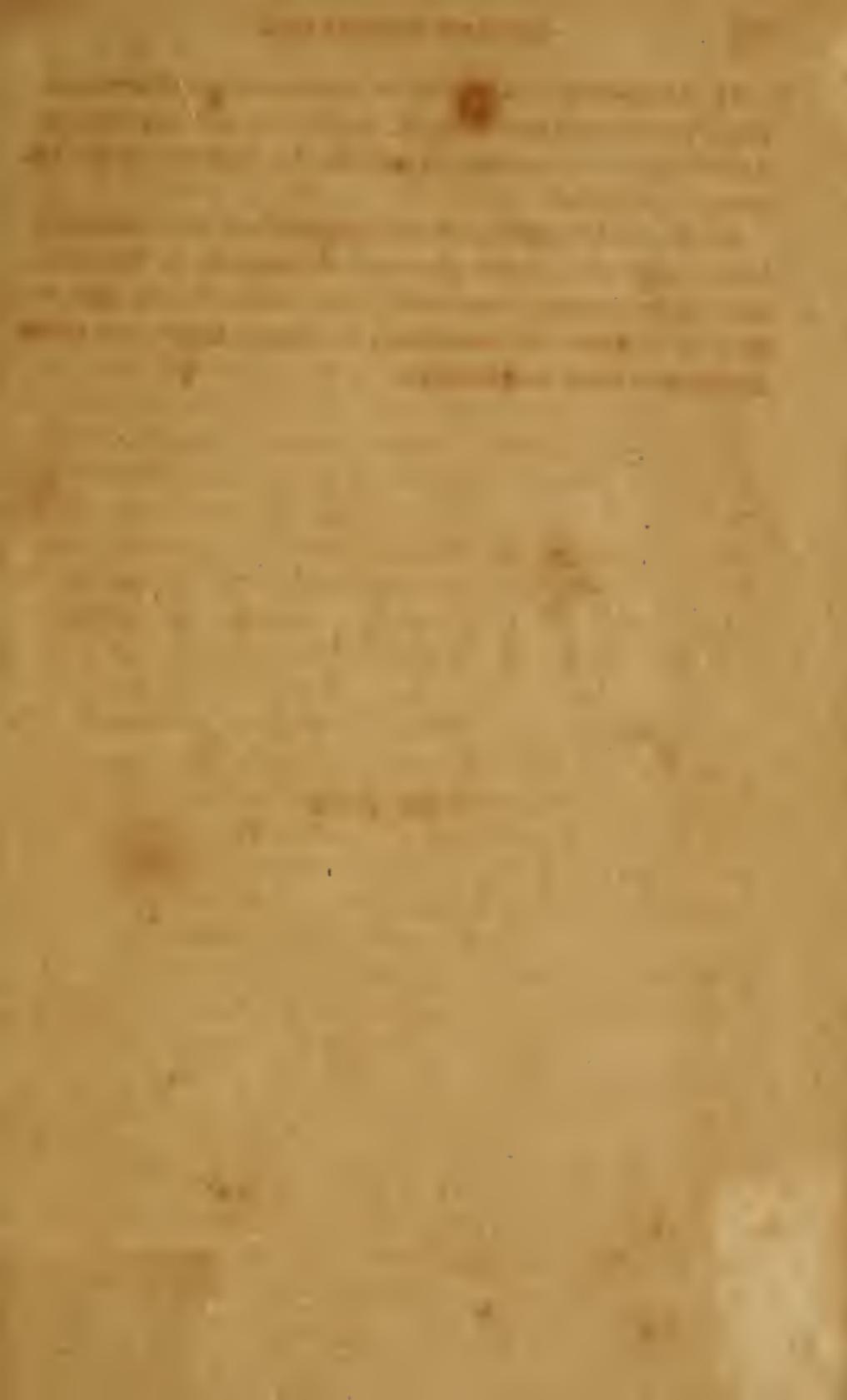
9. Complaints may be received by the association against any church belonging to it, especially when the complaint is brought in by another church. Hence also,

10. The association has a right to call any delinquent church to account, whether for a wanton abuse of its power towards or over any of its members, neglect of attendance at the association, disregard of those things recommended to them, or any material defect in principle, or practice; and if satisfactory reasons are not given therefor, nor reformation, then to exclude them.

11. At the first formation of an association, or afterwards, there should be a set of rules, conditions and regulations drawn up, as the ground on which the churches agree to associate together.

12. For the maintenance of good order, the associated body when met, should choose a Moderator, to regulate, and bring forward what is to come before them, and to preside in their deliberations; as also a Clerk, to take minutes of their proceedings.

*THE END.*

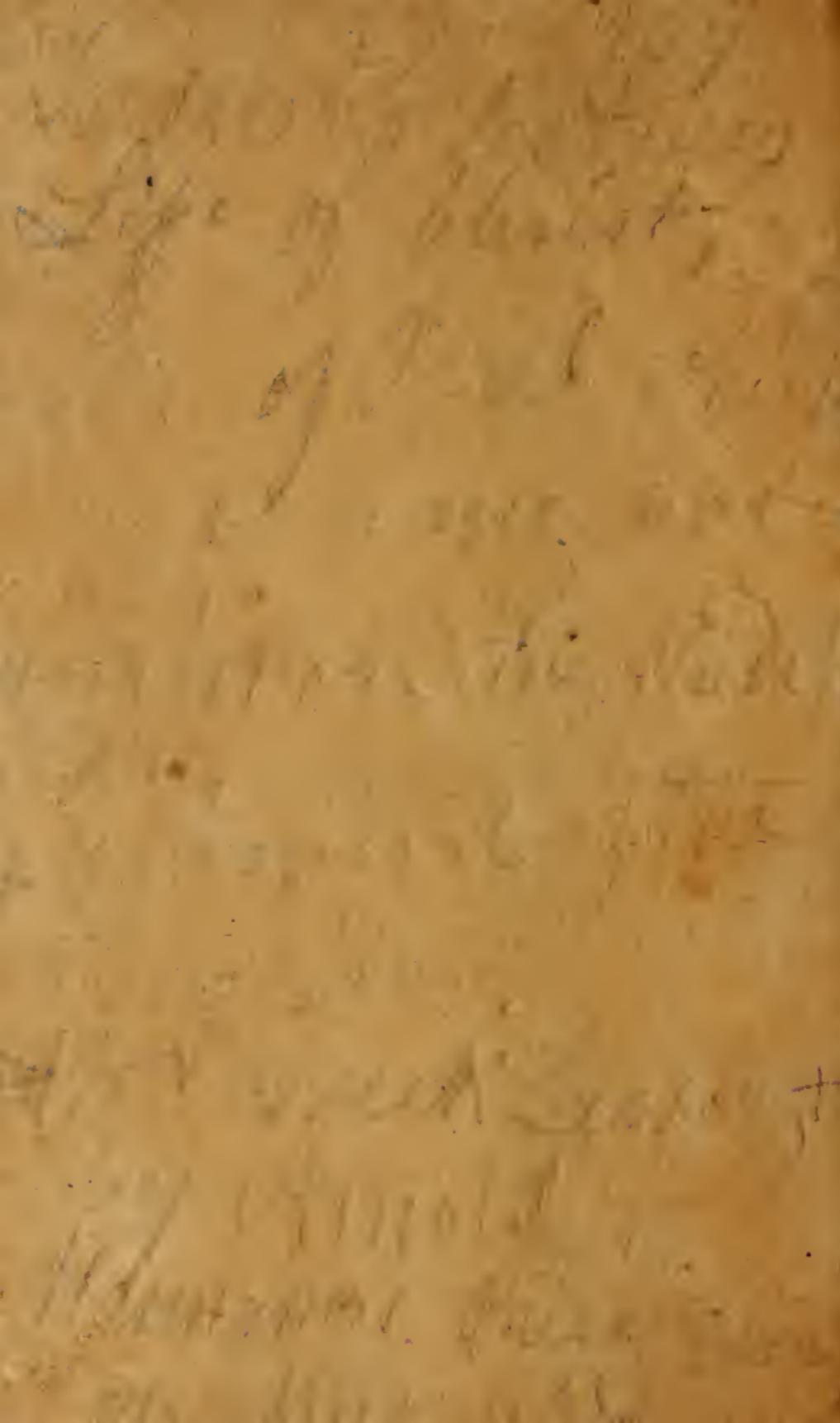














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